

A DEFENSE
AND DECLARATION
OF THE CATHOLIKE
CHVRCHES DOCTRINE,
touching Purgatory, and pra-
yers for the foules departed.

by WILLIAM ALLEN

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in Diuinitye.

Mortuo ne prohibeas gratiam. Eccles. 7.

Hinder not the departed of grace and fauoure.



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Anno. 1565.

Regia Maiestatis Priuilegio per
missum est Gulielmo Alle
tium Magistro, & sacre Theo
logiae candidato, uti per aliquem Ty
pographorum admissorum impune li
ceat imprimi curare, & per omnes suc
cessionis Regiones distrabere, Librum
inscriptum, A Defense of the Ca
tholike Churches doctrine, tou
ching Purgatory, &cæ & omnibus
alijs inhibitum, ne eundem absque e
iusdem Gulielmi consensu impriman
vel alibi impressum distrabant, sub p
na in Priuilegio contenta. Datum
Bruxellæ. 14. Martij Anno. 1564. Sci
lo Brabantie.



Subsig.

N. de Zoete.

TO THE

READER.



Frend of myne, very studious of the truethe and zelous of Goddes hovvse, one that learned to beleue first, and then sought to vnderstand aftervvard (vvhiche I take to be the natural ordre of a Christian schoole, vvhether faith must in most matters directe reason, and leade the vway to vnderstanding) asked of me, as of one vvhome he hartely loued, and knew to be studious in such matters by my trade of lyfe, vpon vvhether grovyndes the Churches doctrine, and the Christian
 A 2 peoples

TO THE

peoples faith of Purgatory, and
prayers for the departed, stooode
I answered him then presently,
as I coulde, and shortly after
(as his further request vvas) in
vvriting, sumvvhat more at lar-
ge. The vvwhich my doing thou-
ghe it vvas both rude and shor
yet he so measured it, ethe^{re} b
loue, as it commonly happeth
or elles by a singulare facility
vvherby he mislykethe nothing
that is meante vvell, that he ma-
de it common to many moe,
then I vvoulde my selfe. For
thoughe I vvas vvell contented,
that the simple people or any o-
ther should take profite or plea-
sure by my paine, yet cōsidering
the matter to be ful of difficulty,
and

and to reache to Goddes iudgements in the vvorlde to coom,
I called to my minde the saing
of Nebridius, vvho (as S. Augu-
stine reporteth of him, vvithe
whome he vvas very familiare,)
being muche studious and in-
sistue of the secret pointes of
our faith, vvoulde be exceedingly
offended, to heare a man aske of
a matter of importaunce, abriefe
declaration: his iaying vvas, that
he loued not a shorte ansvver to
a longe quæstion. VVherby, I
was me thought in a maner ad-
monished, that my treatise
though it iatissied my frend, and
displeaced not other, yet coulde
not, vvriten bothe hastely and
briefely, serue so longe and large

*August.
epist. 23.*

A 3 a mat-

TO THE

a matter. I did feare vvith all, to
entre, in this my lacke of yeres
iudgement, and knouledge, in-
to the searche of suche secretes, as
I knevve, by that light vevve that
I made of the matter before, th
orderly proceeding in the cause
vvoulde driue me vnto: I did le
arne of auncient Irenæus, that
suche doctrine and mysteries
may be safely had, and vvithe
ovvte all feare of erreure, taught
by holy Priestes and Bisschoppes
*Qui cum episcopatus successionem, cha-
risma veritatis certum, secundum p-
ritum patris acceperunt.* VWho haue
receiued vvith their ordinary
succession in their pastoral seat,
the gracious gifte of vnderstan-
ding the truethe. *And these are they*

Libr. 3.
cap. 43.

(Sant)

(saith he in the same place) which may with
 oute all daunger to theime selues and their
 hearers, expound vnto vs the holy scriptures.
 Other men doubtlesse (vvhich,
 this miserable age of oures seeth
 not, that measureth all thinges
 by a fonde flourish of learning,
 vvhwhereof yett there vvas neuer
 lesse store) can not, nor must
 not be so bovvld, though the
 gistes vverc many moe, and stu-
 dy much longer then mine. And
 to confesse the truethe in deede,
 I vvas sum vyhat lothe (suche
 vvas my foolish feare then) to
 faule in hande vwith that mat-
 ter, vvhiche being vvell and to
 the bottom ripped, I perceined,
 of al other causies in the vworld,
 most to touche the very sore of

TO THE

hæresye, and therfore might to
me procure the hatered of suche,
vvhose loue othervvise I coulde
be cōtent, ether to kepe or vvin-
ne. Besides that, I savve the con-
tention of the contrary parte,
seeking to make som ansvver to
such thinges as might in this cau-
se most greeue their mindes, or
marre their matter, should driue
me from that course of studye,
vvhich other vvise in quietnesse I
vvould most gladly kepe, to ser-
ue trueth and defende my cause,
vvhich once of fredō and good
vvil take in hād, must aftervvard
of duety and necessity be vphol-
dē. Not vvithstāding al these thi-
ges, good reader, vvhich might
most iustly hould me backe, yet

novv

now my frendes request, the case
and cōditiō of this præsēt time,
and my duety tovvardes my mo
ther the Church, may of good
reason, and must of necessity
chaunge my former intent, and
remoue my priuate study to the
benefite of the cōmō cause. The-
refore being at length by iuste
ocasiō vvholy minded to serue
as vvell as I coulde that vway, I
thought good these late moun-
thes, to make a more full decla-
ration of that thing, vvhiche at
my sayde frendes request, I had
so briefely touched before. That
as then vvhē he first had it of
me, it onely serued him for his
ovvne contentation, the pleasur-
ing of his singulare and secrete

TO THE

frendes , and the helpe of som
simple vvhome he knevve de-
ceiued by ouer light looking on
so graue matters, so nowv (Good
Christian reader) I trust it may
helpe in commō, not onely such
as haue bene caryed a vway by
the gile of hāresye , but other
that are muche subiecte to the
daungerous flatterly of this præ-
sent time : vvith vvhome, plea-
sure euer ioyned to the prote-
stātes doctrine, often more præ-
uayleth, then the preachers per-
suasion . Be bovvld to charge
any of oure aduersaries, make he
neuer so greate accompte of him
self, vvith the force of trueth here
expresssely proued both by argu-
ment and authority: if it hovvld
him

him not, he shall (I am sure) braſt ovvte vvith impudency, and nott loſe him ſellſe by reaſon, juſte dealing, or honeſty. And if it be prooued to touche vvith ſafety the poyſen it ſelf, let no man doubt to vſe it for a preſeruatiue, in this commō infectiō of our time and country. For it vvere no reaſon, any man ſhould practiſe vvith the poore people priuily, in ſuch thinges as he vvere not hable to maynteyn before their pilloures and preachers openly. And for that hated vvhiſe I may procure to my ſelfe by myne ovvne trauell, it ſhall not muche moue me: for I ſhall ether be partaker therof, as a common prayſe in theſe

TO THE

these euill dayes to most good
men:or elles if I be not vvorthy
so muche,I vvill learne to beare
it as sum parte of punishment
and satisfaction for my sinnes.
I may not bye frendship vvith
flattery, nor mannes loue vvith
forsaking Goddes truethe . Of
suche thinges then I vvill not
make muche reckeninge: but
my principal care is,that in vvri-
ting or vvading in so deepe mat-
ters, I kepe the streght lyne of
the Churchies truethe,vvhiche,
in the exceding rashnesse of the-
se darke daies,a man may quick-
ly lose. And therefore to make
sure,I humbly submit my selfe,
to the iudgement of suche oure
masters in faithe and religion, as
by

READER.

7

by Goddes callinge are made
the lawfull pastors of our soules.
Of vvhome I had rather learne
my self, the teach other: if ether
they had occasion and opportu-
nity to speake, or I might of rea-
son and duety in these miserable
times hould my peace. Fare vvell
getle Reader, and if I pleasure
thee by my paynes, lett
me for Christes sa-
ke be partaker
of thy pra-
yers
(???)

At Antvverp the Second
of May .1565.

GOOD READER BEARE

with these small faultes, or other,
which in this difficulty of prin-
ting, there where oure ton-
ge is not vnderftāded,
must needes be
committed.

Fo. Pag. Li. Reade for,

12.	2.	14.	sacraledge	sacriledge
16.	1.	7.	iokyng	yokyng.
29.	2.	17.	mamed	named.
37.	2.	11.	hauno	haue no.
45.	2.	21.	non sum	non sim.
110.	2.	13.	appirition	apparition.
120.	2.	13.	vnfayded	vnfayned.
152.	1.	6.	maked	naked.
152.	2.	1.	so set	to set.
157.	1.	10.	so say	to say.
186.	2.	17.	author	altare.
196.	1.	12.	playnes	plaine.
224.	1.	19.	langnange	language.
231.	1.	3.	Carthagiēsi cruditius, Cartha- ginensi eruditus.	
234.	2.	8.	ys	his.
241.	1.	2.	it	is
243.	1.	6.	is it say	is to say.
270.	1.	1.	Nire	Nice.

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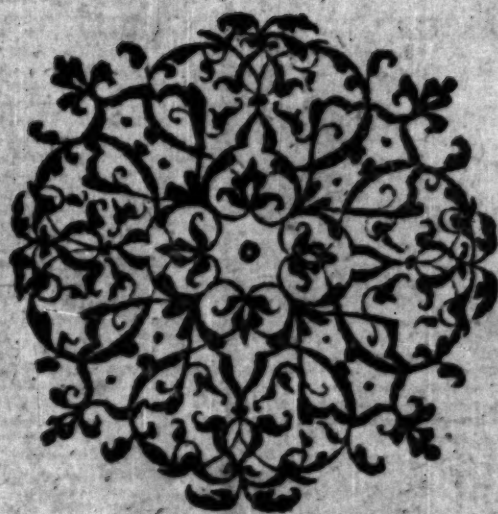
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THE PRÆFACE,

Wher in be noted two sortes of Hæretikes:
thone pretending vertue, thother openly
professing vice. And that our tyme
is more troubled by this second
¶ With a brieve note of
the Authors principall
intent in this
Treatise.

(?;?)



Althoughe hæresie and
all willfull blyndnesse
of mannes mind, be vn-
doutedly a iuste plague
of God for sinne, and
therfore is commonly ioyned with e-
uill yefe both in the people and preac-
hers therof, as the historye of all agies,
and sondry examples of the scriptures
may plainly proue: yet by the gyle and
crafty conuerſaunce of oure common e-
nemy the deuill, faulshod is often so clo-
ked in shadowe and shape of truethe,
and the maisters therof make suche
shewe of vertue and godly liefse, that
vowe woulde thinke it had no affinity

The deuill
les traite
it. p. 100
tyng era
rour.

B withe

A DEFENSE

*Hieron. in
7. cap. Osee*

*Augustin.
1st. 120.*

2. Cor. 11.

Matth. 7.

with the vice, nor origine of mannes mis-
behaviour at all. So did he couer the
wicked hæreries of Manicheus, Marci-
on, Tatianus, and the like, with a fained
flourishe of continency and chastitye:
so did he ouercast thenimy of goddes
grace Pelagius, with the thapparance of
all grauity, constancy, and humilitie:
and so hathe he allwaies, where crafte
was requisite to his intent, made shewe
of a simple sheepe in the cruell carkase
of a wyly woulfe. This good conditi-
on S. Paule noted in him, in these wor-
des: *Ipse enim Satanas transfiguratur se in
Angelum lucis.* For Satanas his owne
person shapeth him sellfe into an An-
gel of lighte. And that his scholars play
the like parte, oure master Christe of
singulare loue gaue his tyme this
wacheworde, for a speciall p̄uise: *At-
tendite a falsis prophetis qui veniunt ad vos
in vestimentis ouium, intrinsecus autem sunt
lupi rapaces.* Take heede of faine pro-
phets that coom in shepes vesture, but
with the in be rauening woulues. He
sawe

lawe (that seeth all thinges) that the outward face of feyned holinesse might easely cary a way the simple: he detected the serpents suttelty, that none might iustly pleade ignorance, in a case so common: and withall for the instruction of the faithfull, he gaue falsehood and her fortherers this marke for euer, that conuey they neuer so cleane or close, yet theyre vnseemely workes shulde euer detect theyre fayned faithe.

But all this notwithstandinge, if we deaply wey the whole course of thinges, we shall fynde that this counterfaytyng of vertue and showe of pietye, is not the perpetuall intent of the deuils deuise: but rather a needefull shifte in forthering his practise, there onely where faith and vertue be not vtterly extinguished, then the full ende of any one of all his endeoures. For this may we assuredly fynd to be the scope and pricke of all his cursed trauel, to set sinne and her folowers in suche freedom,

The deuils marke and the rea-
me and of
harsely.

A DEFENSE

that they neade not (as often elles) for theyre protection the cloke of vertue, nor habite of honesty: but that they may bouldly encounter wyth the good and godly, and in open ostentation of theyre mischiefe, ouer ron all trueth and religion. Wherefore as he often cloketh fittell hærefies in honest lyefe, and vertues weede, so when he by liklihoods conceyueth hope of better succeffe, and forther aduentures, he then openethe a common schole of sinne and wickednesse, where mischiefe may with out colour or crafte be bowldely maynteyned. This open schole of iniquitye, and doctryne of sinne, he once busely erected in the gentilitye, by the infamous philosopher Epicurus and his adherentes: teaching to the singulare offense of honestye, pleasure and voluptuousnes to be thonly end of all owre lyefe and endeouours. The whiche pleasaunt secte, though it euer sence hath had som promotours, yet the very shade of fayned vertue, and

*Hieron.
sup. 13.
Ezech.*

and worldely wisdom of those dayes,
 withe ease bare downe that enter-
 price.

This brode practise was yet further
 attempted euen in Christes Church:
 first by Eunomius, who doubted not *Eunomius.*
 in the face of the worlde, to auouche
 that none coulde perishe (weere his
 woorkes neuer so wicked) that woul-
 de be of his faithe. And then by Ioui-
 nianus, who taughte the contempt of *Iovinianus*
 Christian fastes, matched mariage wy-
 the holy maidenhood, and afterward to
 the greate woonder of all the church,
 perswaded certeyne religious weemē in
 Rome, to forsake theyre first faithe, and
 marye to theyre damnation. For whi-
 che plaine supporting of vndoubted
 wickednesse, S. Hierom callethe thei-
 me often, Christian Epicures, boul-
 sterers of sinne, and doctours of luste
 and lecherye. Neuer the lesse the force
 of goddes grace, whiche was greate in
 the springe of oure religion, (the sinne
 of the worlde not yet riepe for luche

*Contr. Iou.
 lib. 2*

A DEFENSE

*Ad quod
vult de. h. g.
refi. 82.*

open shewe of licentious lyefe) speede-
ly repressed that wicked attempt. for as
S. Augustine declarethe, it was so cleare
a falshood, that it neuer grewe to de-
ceyue any one of all the cleargy. But
not long after, with muche more ad-
uantage the like practise was assaied by
Mahomet, the deuilles only dearling:
by whome numbers of wyeues toge-
ther, often diuorcyes, and perpetuall
chaunge for noueltye, was permitted.
By whiche doctrine of lust and liberty,
the floure of Christiandom (a lasse for
pitye) was caried a way. At whiche ty-
me thonghe oure faith and Christes
Church, were brought to a smaule rou-
me, and very greate straites, yet by god-
des grace, good ordre, and necessary
discipline, this schoole of luste hathe
bene reasonably tyll oure dayes kepte
vnder: and the grauity of Christiane
maners (as the tyme serued) orderly
vphoulden.

But nowe once agayne in oure cur-
sed dayes, the great flowe of sinne tour-
ning

ning goddes mercy from vs, withe exceeding prouocation of his heuy indignatiō towards the wicked, hathe made oure aduersarye muche more bowld, and longe practise of mischeffe, a greate deale more skilfull. The serpent passed all other creatures in suttelty at the beginninge, but nowe in cruelty he farre passeth him selfe. The downefall that he hathe in a fewe yeares rage dryuen man vnto, by thopen supporting of sinfull liuing, it is sure very wofull to remembre, and an excedinge heartes greife to consider.

Genes. 3.

The deuil taketh better houlde in ovre tyme then he did before.

Looke backe at the Christian Epicures whome I nowe named, and vewe the men of like indeuoure in all agies: cōpare theyre attempts to oures, theyre doctrine to oures, the whole raise of their proceedings to oures: And if we matche theyme not in all pointes, and passe theyme in moſte, (I except the wicked Mahomet, and God graunte I may so doo longe: though they had oute of his holy ſchoole, theyre oftē di-

A DEFENSE

norcyes and newe mariagies in theyre
 wiewes lyfe,) excepting him therefore,
 if oures passe not in open practise of
 mischiefe and supportation of sinne, all
 the residue, miscredit me for euer. This
 is euident to all men, that thinges once
 counted detestable before god, abhor-
 red of the priestes, straung to the Chri-
 stian people, poonishable by the lawes
 of all prynces, be nowe in case to main-
 teyne theyme selues, to geue vertue a
 checke mate, and withe oute all colou-
 re to beare downe bothe right and reli-
 gion. Thus dothe sacraledge bouldely
 beare owte it selfe, and ouerreacheth
 the promoters of goddes honoure: so
 dothe incest encounter with lawfull
 mariage, the vnordered Apostates shoul-
 der the ordinarye successours of the
 Apostles: Feasting hathe wonne the
 field of fasting: and chambering almost
 banished chastitye.

Behoulde
 the liberty
 of sinne.

It was surely a wonderfull fetch of
 oure busy aduersary, when he so ioyned
 hærefy and euill lye together, that e-
tner

ther might be a singulare garde to
 thother: and bothe together, easely be
 the plage of all good order. And nowe
 the matter broghte to suche tearmes,
 and so euident an issue for the cleare
 gayne of sinne, here needeth no Caueat
 for the fructes of the doctryne, as in o-
 ther cloked hæresies before, and conti-
 nually in case of deceyte is requisite,
 (for no man can be deceiued here, but
 he that willingly and weitingly liste
 perishe.) Hauing no excuse realonable,
 why he should folow or credet the pub-
 like professoures of plane impietie: vn-
 lest this may be accompted cause suffi-
 cient of his light credit, that they tear-
 me the forsaide offensies and others the
 lyke not by theyre accustomed callin-
 ges, but by some honest name of ver-
 tue. Whiche thing rather shewethe the-
 ire folly, then excuse the theyre malice.
 For they must here be asked, by what
 righte they chaunge the names of thin-
 ges, that can not allter theyre natures.
 Who authorisshed theyme to call that

Note

A DEFENSE

extirpation of superstition, whiche oure fathers cauled sacraledge? Or that blinde deuotion, whiche oure holy elders named true religion? Howe can they for sinne and shame honoure that with the name of holy mariage, that S. Ambrose termeth aduoultry: S. Augustin worse the aduoultery: and they with the all the residewe of the doctors, horrible incest? But bicause they can shewe no warraunt, I must charge theyme for theyre laboure withe goddes curse, pronounced vpon all suche by the prophets wordes, thus as foloueth, *Vae qui dicitis malum bonum, & bonum malum, ponentes tenebras lucem, & lucem tenebras.* Wo to you that call euil good, and good euill: making darknes light, and the light darknesse. But (as I saide) in suche open shewe of wickednesse, and all vnliklyhood of theyre assertions, there can none doubtles ioyne withe theime, except they be allured by present pleasure, or drien hedlonge by the heuy lode of sinne. For as I thinke, they doo

not

*Amb. ad
Virg. lapsa
Cap. 5.*

*August. de
bono vid.
Cap. 3.*

Isai. 5.

*Sinne dri
ueth men
to the do-*

not folowe these secte masters, as scho-
 lars moued by any probability of thei-
 re teachers persuation, but rather ioyne
 vnto theyme as fitte felowes of
 their lustes, and good companions
 for theyre owne condicions. *Osten-*
disti tales discipulos (saith S. Hierom
 to Iouinian) *non fecisti*. Thou hast
 but opened to the worlde who be thy
 folowers, and not procured theyme thy
 selfe to be thy scholars. Yea S. Paul af-
 firmeth by such louers of lustes (whom
 he calleth *Voluptatum amatores*) that
 they shoulde geue ouer the true tea-
 chers, and prouide or make masters for
 theyre owne touth. *Ad sua desideria co-*
aceruabunt sibi magistros. Sinne there-
 fore as it semethe, hath ingendred and
 framed her selfe this newe faithe, for
 the garde and salsty of her person: And
 the vngodlye procured for their ow-
 ne diete masters of perdition, redy bo-
 the by life and doctrine, to further the
 lustes of licentious persons, to serue the
itchinge cares of newe fangled fol-
kes

Strine of
this tyme.

Li. 2.

2. ad Tim.
Cap. 4.

A DEFENSE

kes, and so to sett theyme in all security, wythe wordes of peace and pleasure.

*Andas in
epist. Can.*

In Ezech.

cap. 13.

Call to yonr memories the first entrance of this misery, and yowe shall finde howe they had certeyne persons in admiration (as the Apostle saithe) for theyre owne aduantage. Sence whiche tyme, these preachers haue by obseruation rayfed vppe a perfecte schoole off flatterie, and broght the detestable excusing of most horrible finnes, vnto a formall arte. It is longe sihe the Poete feared that Gnato would haue bene thauthor of a secte, and haue had som scholares to beare his name: Here he might haue had for his tourne, but that the Epicure hath prauented him. The Prophet Ezechiel termethe this pernicious flattery in maters of suche importance, the bolstering of wickednes. And geueth a heuy blessinge from almighty God, to all bolsterers in these wordes. *Vae his qui consuunt puluillos sub omni cubito manus, & faciunt cervicalia sub capite*

capite vniuersæ ætatis, ad capiendas animas.

Wo be to all theyme that sawe cuiss-
shens vnder the elbowe of euery arme,
and bowlster vp the heades of al ageis,
meaning to Catche theyre soules. And
surely if this curse tooke euer hould of
any (as it coulde not proceade from
goddes mouthe in vayne) it must nedes
faule streght downe vpon these men,
that wholly bend theime selues thus to
vphoulde iniquitye, and to sett sinne
softe. To suche as made no store of
good woorkes, they cast onely faithe
vnder their elbowe to leane vpon. To
suche as were bourdened withe pro-
messe of chastitye, they made mariage a
Cuisschen for their ease. For suche as
cast an eye vpon church gooddes, they
borowed a pillowe of Iudas: *Quare non*
venijt trecentis denarijs, & datum est egenis. Ioan. 12.
Why is not this made mony of and gi-
uen to the poore. And so in all pointes
they artificially folowe mannes phan-
tasie, nourishe the humour of the vn-
godly, and preache peace withe pleasu-
re.

re. Commit what yowe liste, omit what yowe liste, youre preachers shall prayse it in theyre wordes, and practise it in theyre woorkes. For looke howe they teache, and so doo they lieue: farre passing the Epicure, who (as Cicero saith) in taulke prailed pleasure, but in all his life, was full courtesie and honest. And muche exceding Iouinianus, who as Augustine reporteth of him, being a Monke mainteyned the mariage of votaries, but yet for diuerse inconueniencies, him selfe for all that would not be married. But oures being once in bishops rounge, or of that disordered newe ministerie, care they be well warmed in theyre benefices, as in all other licentious liewe they will leade the daunce, so they must oute of hand, for the most parte, as thoughe it weare *annexum ordini*, as schoole men terme it, haue a wieffe withe necessary churishing to that state belonging. And good reason it is, that these delicate doctors hauing ouer in redinesse pillowes for
their

2. *Defin.*

Vbi supra
here. 28.

their frendes ease, shoulde neuer want whole countreies for their owne.

But it were to longe a matter for me at this present, purposing an other thing, fully to declare howe sinne in all pointes hath achieved such liberty, by the vnhappy ioking her selfe vnto haresye. Onely this may be noted briefly for that point: that generally in the beginninge of their endeoures, they remoued with the speede oute of their waies, as especiall impediments and stombling stockes, all those meanes which Christe commaunded, or the church prescribed, or our fathers folowed for thabbating of sinnes dominion: that the worlde might well vnderstand, they mente the extolling of all vice, and to make the way for sinne and wickednesse. First that soueraigne remedy of mannes misdeedes, that graue iudgement lefte by Christe to his Church, for the weale of vs all, that powre whiche the Sonne of man hath in earthe to remitte sinnes, the true

How
this fvvhe
te haresy
first bega
ne.

courte

A DEFENSE

courte of mannes conscience, the very word of reconcilement, and the borde of refuge after shipwrake, whiche is the Sacrament of pœnaunce, they haue to the vnspeakeable gayne of sinne vnworthely remoued. The subdueing of mannes pride by due obedience to his spirituall pastors, and humble honouringe of the gyedes of goddes churche, fitly for theyre purpouse haue they lowsed. Fasting, whiche is the bryedell of carnall concupiscence, and torment of all fleshly lustes, for sinnes sake they haue sette at suche liberty, that it is almost lost. And what hauooke in all other spirituall exercise is made for these mennes free passage to helle, we see it: all the posterity shall feele it: and the very workers shall be weary of the way of wickednesse, when they shall lacke grace and space to repēt theime. But I can not nowe stande vpon these pointes: Meaning at this tyme, onely to ouerthrowe an other like groude of this detestable schoole, whiche

che hathe no lesse auauunced sinne then the other, and dishonowred God muche more: whiche hathe perniciously deceyued nott onely open hæretikes, but allso muche weakened the deuotion of summe that otherwiese were Catholikes: The harme wherof pertyneth not onely to most men that be a lyene, but allso to many that be deade. That is the abolishing of pænaunce, discrediting of purgatorye, and abandoning of satisfaction for oure offenses committed. All whiche, being nothings elles but a kynde of softe handeling, and swheet cherishing of sinne, hathe wrought suche wayne security in mennes myndes, that fewe haue any feeble or feare of goddes iudgements: fewe consyder the deape wounde that sinne makethe in mannes soule: and most men abhorre the remedies requisite for so greuous a sore.

When I looke backe at the floure and spring of Christes Church, and see sinne counted so bourdenous, and

C goddes

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goddess dreadfull poonishment for the
same so earnestly feared of all men,
that no saulue could be so sore, no pæ-
naunce so paynefull, but they woulde
bothe haue suffered and desired it, to
haue bene fully free from the same:
and withe all consider the extreme do-
loure of hearte, whiche al men then ex-
pressed by often teares, by humble ac-
knowledging of theyre mislyuinge to
goddess ministers in earthe, and exce-
ding paynefull pænaunce, by longe fa-
sting, daungerous peregrinations, con-
tynuall prayers, large almose, so sharply
enioyned, so meekly receyued, and so
duely fullfilled: and then returning a-
gayne to oure tyme and state, where I
may and must neades behoulde the pi-
tyfull waste of Christiane woorkes,
the maruelous shake of all good ma-
ners, and more then an image of meere
paganisme, as in whiche we fynde no
face nor shadowe of Christianity, no
nor any steppe almoste of oure faith-
full fathers pathes: then doo I well
perceyue,

A profit-
able com-
paring of
the time
past vvi-
the oure
praesent
dayes.

perceyue, the issue and end of the laste grownde of this wasting hæresy, to be nothing elles but a canker of true deuotion, an enemy to spiritnall exercise, a security and quiett rest in sinne, and briefly, a safegarde and præsumptuous warraunt, from the iudgement of goddes mighty arme, whiche reacheth ouer thoffensies of the whole worlde. Euill we were before by other poyntes of this deceitfull doctryne, but by this laste parte we are vtterly losse. For as truely S. Hierom writeth by theire prædecessors: *Hoc profecit doctrina istorum, vbi supra vt peccatum ne penitentiam quidem habeat.* This hathe this doctryne of theyres wonne and wrought, that of sinne there is no way of repentaunce: euen so may we muche more complayne of this pernicious fallshood, that directly withe owte all colour, hathe rased vppe bothe the remedies of sinne, and bouldely discharged vs of goddes iudgement and all penaulty for the same: that as before by faulshood and flatterly we

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were ledde in to the swheete schoole of sinne, so now by thabbandoning of pænaunce and purgatory, in vaine hope and securitye we might needes for euer remaine therin.

Considering therfore the greate spreade of contagion that this vnttrue doctryne hath wrought both to the euerlasting misery of heretikes theime selues, and allso to the greuous punishment that allmighty God of iust iudgement may take vpon vs (that by his greate mercy be yet Catholikes) because we leue in wantō welthe, wythe oute iuste care or cogitation of oure lyfepaste: Nether dooing any woorthy fructes of pænaunce, nor yet endeavouring to make a mendes and recompense by satisfiying for oure sinnes, before of mercy so pardned that to oure damnation they can not nowe any more be imputed, but yet for answheering in summe parte of goddes iustice, and perfecte purging of the same sinfull lyfepast, oute of all doubte sharply

ly pounishable: for these thinges I say,
 and for the stirring vppe of the feare of
 God in my selfe, the helpe of the sim- ^{VVhy}
 ple, the defense of the truethe, and ^{this trea-}
 thabbatyng of this greate rage of sinne ^{tise vvas}
 and hærety, I thought good to geue ^{taken in}
 warninge (moued therūto by my frēd ^{hande.}
 also) to all suche as be not theyme sel-
 ues hable to searche owte the trueth
 of these matters, of that temporall or
 transitory pounishment whiche god of
 iustice hathe ordeyned in the other
 worlde, for suche as woulde not iudge
 theime selues, and prauent his heuy
 hand whieles they here lyeued: oure
 forefathers (more then a thousand yere
 fence) cauled it Purgatory. The true-
 the and certeyne doctrine wherof, I
 truste throughe goddes gooddnesse
 so clearly to proue, that the aduersary
 (be he neuer so greate wyth the deuil)
 shall neuer be able to make any likly
 excuse of his infidelitye. And that so
 doone, I shall bothe open and prooue
 the meanes whiche the Church of

The mat-
 the
 first
 booke.

The argu-
 ment of
 the secōd
 booke.

A DEFENSE

God hathe euer profitably vsed for the release of her children from the same punishment, to be soueraing good, and comfortable for the faithfull soules departed.

And here I heartely pray the gentle reader, who so euer thou be, that shall fynd iust occasion vndoubtedly to be- lieue this article of necessary doctryne, euer constantly set forthe by the gra- uest authority that may be in earthe, that, as thowe faithfully belieues it, so thowe perpetually in respecte of the day of that dreadfull visitation, studye withe feare and trembling to woorke thy saluation. Lett that be for euer the difference betwixte the vnfructefull faithe of an heretique, and the profit- able belyefe of the true Catholike Christiane: that this may woorke as- sured pannaunce to perpetuall saluation, and his, vayne præsumption to euer- lasting damnation. And though the matter whiche I haue taken in hande, be nothing fitte for the diet of suche
deli-

delicate men as haue bene broght vppe
vnder the pleasaunt preaching of oure
dayes, yet perchaunce, chaunge of diet
withe the sharpenesse of this eagre
sawse, were, if they coulde beare it,
much more agreeable to theire weake
stomaches. Trueth was euer bitter, *Cyp. epist.*
and faulshood flattering. For thone by *3. li. 5.*
praesent payne procureth perpetuall
welthe, thother throughe deceyte-
full swhetnes woorketh euerlasting
woe.

But as for these pleasure preachers
theyme selues, bicause I feare me they
haue indented with deathe, and shaken
handes withe helle, what so euer may
be saide in this case, they wil yet spour-
ne withe the wordes of the wicked. *Isai. 28.*
Flagellum inundans cum, transferit non
ueniet super nos: quia posuimus mendacium
spem nostram, & mendacio protecti sumus.
Touche, the common scourge when
it passeth ouer shall not tutche vs,
for we haue made lying oure suckou-
re, and by lying are we guarded. Yet
when

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when the light of the Apostolike traditiō shal daie their eyes, and the force of goddes truethe beare dōune their bouldnes, their oune blacke afflicted conscience, by inwarde acknowledging that truethe whiche they openly withstande, shall so horribly torment their mindes, that denieng purgatory they shal thinke theym selues a lieue in hell. But gentle readers pray for theyme with teares, that god of his mighty grace woulde stricke theyre fleshe with his feare. And if my poore payne withe the prayers of vs al, coulde tourne any one of theime all from the way of wickednesse, it woulde recompense doubtlesse summe of our sinnes, and couer a nūbre of my misdeedes. And euer whilst we leyue let vs praise God that in this tyme of temptation he hathe not suffered vs to faule, as oure sinnes haue deserued, in to the misery of these forsakers. To whome if I speake somety-
mes in this treatise more sharplye then my costume or nature requirethe, the

zele

Prayer is
thonly
remedy
ageinst
vvil full
blindnes.

zele of truethe and iust indignation to-
 wardes hærefie, with the exāple of oure
 forefathers, must be my excuse and
 warraunt. I will be as plaine for the vn-
 learneds sakes as I may, and the matter
 suffer. And therefore nowe at the first I
 will open the very grounde, as neare as
 I can, of so necessary an article: that the
 ignorāce of any one piece may not dar-
 ken the whole cause. Desiring the stu-
 dious to reade the whole discourse,
 bicause euery peculiare pointe so
 ioyntly dependethe of the re-
 sidewe, that the knouledge
 of one, ordrely giueth
 light to al the other.

And so the whole
 together I trust
 shal reasona-
 bly satisf-
 fye his
 desi-
 re.

THAT

THAT OFTEN AFTER

oure sinnes be forgiuen by the sacrament of
 poenaunce, there remainethe summe
 due of temporall pounishment,
 for the satisying of goddes
 iustice, and som recom-
 pense of the of-
 fences past.

Cap. 1.

(?; ?)

*Ephes. 1.
 Heb. 9.*



*August.
 Ench. cap.
 65.*

Sit is most true, and the very
 ground of al Christian com-
 forte, that Christes deathe
 hath payed duely and suffi-
 cyently for the sinnes of all the worl-
 de, by that abundant price of redemp-
 tion paid vpon the Crosse: So it is of
 lyke crediet to all faithfull, that no man
 was euer partaker of this singulare be-
 nefite, but in the knotte and vnity off
 his body mysticall, whiche is the chur-
 che. To the membres wherof, the strea-
 mes of his holy blodde and beames off
 his grace, for the remission of sinne and
 sanctification, be ordrely, throughe the
 blef-

blessed Sacraments as condethes of
 goddes mercy, conueyde. All whiche
 Sacraments, though they be institu-
 ted and vsed as meanes to deriue Chri-
 stes benefites, and bestowe his grace
 of redemption vppon the worthy re-
 ceiuers: yett lyke effecte or force, is
 not by the meaning of theyre first au-
 thor and institutour, employed vppon
 all receiuers, nor giuen to all the Sacra-
 ments. That may well appeare, iff we
 marke the exceding abundant mercy,
 that is powred vppon all men at their
 first incorporation and entraunce into
 the houlholde of the faithfull, by Bap-
 tisme: In whiche sacrament, the merites
 of oure masters deathe be so fully and
 largely caried downe for the remission
 of sinne, that were the licfe before ne-
 uer so loden withe most horrible offen-
 fyes, that in this misery man may com-
 mit, yet the offender is not onely par-
 doned of the same, but also perfectly ac-
 quieted for euer, of all payne or pou-
 nishment (other then the common mi-
 series

Marke the
 grounde
 of the
 cause.

A DEFENSE

series of mankind) whiche his proper
 offenlyes before committed by any me-
 anes might deserue , And no lesse free
 nowe then the childe after baptisme,
 which onely originall sinne brought
 thether . So saithe S . Ambrose by these
 wordes: *Gratia Dei in Baptismate nõ qua-*
rit gemitũ , aut planctum, aut opus aliquod,
nisi solũ ex corde professionẽ . The grace of
 God in Baptisme requireth nether so-
 rowe nor mourning, nor any other
 woorke, but onely an hearty profession
 of thy faith. Whereby he meaneth, that
 after oure sinnes be once thus freely
 wyped away in oure first regenera-
 tion, there is no charge of pounishe-
 ment or pænaunce for farther release of
 the same.

*Super vn-
 dec. cap. ad
 Rom.*

Note

But nowe a man that is so freely dis-
 charged of all euill liefes and sinne com-
 mitted before he came in to the fami-
 ly, yff he faule in to relapse, and defile
 the temple of god, then (as goddes mer-
 cy allwayes passeth the mannes malice) e-
 uen in this case also, he hath ordeyned

mea-

meanes to repayre mannes faule agey-
 ne. That is, by the Sacrament of pæna-
 unce: which therfore, S. Hierô termeth
 the second table, or refuge after ship
 wracke: as a meanes that may bringe
 man to the porte of saluation, though
 lightly not with oute present dam-
 mage and daungeour. In which blessed
 sacrament, though goddes grace haue
 mighty force for mannes recouery,
 and worketh abundantly bothe remis-
 sion of sinnes, and the discharge of æ-
 ternall poonishment due by iuste iud-
 gement to the offender, yet Christe
 him selfe (the author of this Sacrament
 as the rest) ment not to communicate
 suche efficacye or force to this, as to bap-
 tisme, for the vtter acquietyng of all
 payne by sinfull life deserued. For as in
 Baptisme, where mā is perfectly renued,
 it was seemely to set thoffender at his
 first entraūce on cleare ground, and ma-
 ke him free for al thinges done a brode:
 so it exceedingly setteth forth goddes iu-
 stice, and nothing impareth his mer-
 cy,

*In cap. 3.
 I/ai.*

The force
 of Chri-
 stes death
 is not so
 largely
 applyed
 vnto vs in
 the sacra-
 ment off
 pæn-
 un-
 ce as in
 Baptisme.

cy, to vse (as in all common well-
thes by nature and goddes prescrip-
tion is practised) withe grace discipline,
withe iustice clemencye, withe fa-
uoure correction, and with loue, due
chastisement of suche finnes, as haue
by the howshold children bene com-
mitted.

Nowe therefore, if after thy free ad-
mission to this family of Christ, thou
doo greuously offende, remission maye
then be had ageyne: but not common-
ly with owre sharpe discipline, seeing
the father of this oure holy howshold
pounissheth where he louethe, and
chastisethe euery childe whome he re-
ceiueth. Whose iustice in pounishe-
ment of sinne, not onely the wicked,
but also the good must muche feare.
Whereof S. Augustine warneth vs thus:
Deus (saith he) nec iusto parcit, nec iniu-
sto: illum flagellando vt filium, istum punien-
do vt impium. God sparethe nether the
iuste, nor vniust: chastising thone as his
childe, pounishing the other as a wic-
ked

Ad Hab.
12.

Lib
tra Faustū
cap. 20.

ked person.

A childe then of this howshoulde
 contynuing in fauoure, though he can
 not euerlastingly perishe withe the im-
 pœnitent sinners, yet he muste (being
 not by som especiall prærogatiue par-
 doned) beare the rodde of his fathers
 discipline. And gladly say with the pro-
 phet. *In flagella paratus sum*. I am redy
 for the rodde. And what so euer these
 wantons, that are ronne owte of this
 howse, for their owne ease or other
 mennes flattery shiall fourge, let vs con-
 tinue in perpetuall cogitation of oure
 sinnes forgeuen: and by all meanes pos-
 sible recompense oure negligencies pa-
 ste. Let vs not thinke but God hathe
 sumwhat to say to vs, euen for oure
 offenses pardoned: being thus warned
 by his owne mouthe. *Sed habeo aduersum*
te pauca, quòd charitatem tuam primam re-
liquisti: Memor esto itaque vnde cecideris,
& age pœnitentiam, & prima opera fac. But
 somwhat I haue ageynst the, bicause
 thoue arte faullen from thy first loue,

Psal. 37.

Apo. 2.

Re-

De ortho.
fidelib. 4.
cap. 9.

In An.
cap.

Remembre therefore from whence
thowe felle, doo p̄naunce, and be-
ginne thy former woorkes agayne.
And the consideration of this diuer-
sity betwixte remission had by bap-
tisme, and after relapse by the sacrament
of p̄naunce, moued Damascen to call
this second remedy, *Baptismum vere la-
boriosum, quod per penitentiam & lachri-
mas perficitur*. A kynd of Baptisme full
of trauell, by p̄naunce and teares to be
wrought. In whiche God so pardone-
the sinnes, that bothe the offense it self,
and the euerlasting payne due for
the same being wholly by Christes dea-
the and merites wiped away, there may
yet remayne the debt of temporall
poonishment on oure parte to be dis-
charged, as well for som satisfaction of
goddess iustice, ageynst the æternall or-
dre wherof we vnworthely offended,
as for to answer the Church of her
right. (as S. Austine saithe) in whiche
onely all sinnes be forgeuen.

Mary when occasion of satisfiying
for

for oure offenses in this lyfe is neglected, or lacke of tyme, by reason off longe continuance and laite repentance, suffereth not due recompense in oure lyfe, whiche is the tyme of mercye, then certes the hande of God shall be muche more heuy, and the poonishment more greuous. And this is witheoute doubtte to be looked for, that the debt due for sinne, muste ether here by payne or pardon be discharged, or elles to oure greater greife after oure departure required.

And this to be the graue doctryne and constant faithe of the fathers I must first declare: bothe for that it shall firmly establishe oure whole mater, and clearely open the case of controuersty betwixt vs and the forsaken company. Who woulde so gladly lyeue at ease in theyre onely faithe, that they list nether satisfye for their sinnes, nor procure goddes mercy by wel working. In this case then let vs seeke the ordre of goddes iustice, by the diligent
D confi-

A DEFENSE

consideration of som notable personages, of whome we may haue by the plaine scripture euident testimony bothe of the remission of their finnes, and theyre pēnaunce and pounishment after they were reconciled ageyne.

Adā that
first did
faule, and
vvas first
pardoned
did yet abide the
flcourage
for his
finnes.

Cap. 10.

Oure first father Adam, in whome we may behoulde almost the whole course of goddes iudgemēt, and throughe whome bothe sinne and all pounishment due for sinne entred in to the worlde, I thinke he had the first benefite by Christes deathe for the remission of his disobedience: or at the leaste (bicause I woulde not auouche an vn-certheyne thinge) this I am shure, that by Christe he was raysed vp to goddes fauoure ageyne. Of whome we fynde it thus written in in the booke of wisdom. *Hæc illum qui primus formatus est pater orbis terrarum, cum solus esset creatur, custodiuit: & eduxit illum a delicto suo.* This (saith he, meaning by Christ vnder the name of wisdom) falsely praeserued him that was first formed off God,

God, the father of the worlde, when he was created all a lone: and rayſed him oute of his ſinne ageyne. The whiche diſobedience (withe what other ſinne ſo euer was therunto in him ioyned) thoughe it was thus clearly pardoned, yet the pouniſhment therof, bothe he felt longe after in his owne perſon, and it lyethe vpon his poſterity till this day. For whiche ſinne he himſelfe begane to doo pannaunce (as Irenæus ſaith) euen in paradise: and then *Li. 3. c. 33* God practiſed iudgement vpon him (as Auguſtine noteth) firſt by his diſenharctaunce, then by paynefull trauell inioyned, by the vnaptneſſe off the earthe to ſerue his tourne, by rebellious of the inferiour creatures, by the troobleſom motions of his owne affections, and bryefely, in all poyntes by a lothſom lyfe and a dredfull deathe. Yea and that his pouniſhment ceaſed not in this worlde by his deathe, but many hundreth yeres after remayned as forther condemnation of his

A DEFENSE

disobedience, I shall more conueniently a none declare.

Nowe sekying forther to haue cleare and open euidence in this case, we can not wishe more proufe then may bee had by the straunge workyng and dispensation of God, in the many foulds affaires of that sanctified people, and chosen nation of the Israelites. In whiche peoples perpetuall peotection, a man might fiend a perfecte platte off mercy and iudgement. So often they faule, so sodenly they rise: so greuoufly they offende, suche mercy they fynd, that it is maruelous to consider. Of this electe family therfore thus God speakethe. *Si autem dereliquerint filij eius legem meam, & in iudicijs meis non ambulauerint, visitabo in virga iniquitates eorū, & in verberibus peccata eorum: misericordiam autem meam non dispergam ab eo, neque nocebo in veritate mea.* Yf his children reiect my lawe, and waulke not in my iudgementes, withe rodde will I viset their wickednes, and in stripes theyre fin-

psal. 88.

finnes: yet will I not take my mercy from
 him (or theyme, as it is also redde)
 nor harme him in my trauthe. This
 people, at their first passage oute of E-
 gipte commytting horrible Idolatrye,
 was pardoned therof at the instaunce
 of Moyses: yet so saithe our lord God
 vnto him. *Ego autem in die ultionis, vi-*
sitabo & hoc peccatum eorum: But yet in
 the day of reuengement, I will visit
 this their offense also. The same peo-
 ple offending greuously ageine by mur-
 moure and mistrust of goddes carefull
 prouidence towards theyme, at their
 Gouvernours humble sute were expres-
 sely forgiuen in these wordes. *Dimisi*
iuxta verbum tuum. I haue pardoned
 theime according to thy worde. But af-
 ter their assured warraunt for the full
 remission of the fault, and the æternall
 payne due to that greuous sinne, be-
 houlde yet their punishment tempo-
 rall for the same. *Attamen omnes homines*
qui viderunt maiestatem &c. For all that
 (saith our lord) euery one that ha-

Goddes
 people
 first par-
 doned,
 was then
 after poo-
 nished.

Exod. 32.

Numer. 14

A DEFENSE

the scene my maiesty, and the wondrous
 which I wrought in Egipte, and
 in the wilderness, and yet hath notwithstanding
 tempted me tenne tymes, shall not behoulde
 the land for which I bounde my selfe by othe
 to their forefathers. But passing the peoples
 sinne, Moises and Aron theime
 selfe, in many poyntes minister abundant
 proufe of this mater. Who bothe
 dying in perfecte fauoure of God, yet
 for their mistrust weare discharged of
 giuing goddes people, or entringe
 theime selfe in to the lande so hartely
 desired, and so long looked for before.
 of these two the prophet saith thus: *Cu-*
stodiebant testimonia eius et præceptum quod
dedit illis. Deus tu propitijs fuisti eis, &
ulciscens, in omnes adinventiones eorum.
 They obserued his testimonyes, and
 the charge that he gaue vnto theime.
 Lord God thou wast mercifull vnto
 theime, and sharply reuenged theyre
 owne inuentions. The lyke ordina-
 unce of goddes iustice in poonishment
 of

Num. 20.

Psal. 98.

of suche as he highly fauoured, may appeare in Samson, in Hely, and all other notarious personages in the whole scripture.

*Judic. 16.
1. Reg. 3.*

But the heartely beloued of God kinge Dauids example so beareth the doune outre aduersaryes, that I can not well omit it, thoughe I nowe longe to be nearer my mater. This prophet had an eypresse pardon, withe a plaine *prouiso* that he shulde notwithstanding beare the heuy hand of God, for the poonishment of his former sinne. Once for taking priede in the multitude and numbring of his people, God, thoughe he pardoned him, yet by the Prophet Gad gaue him leaue to chuese of three named skourges, whiche he woulde: to whome he answered. *Coarctor nimis: sed melius est incidere in manus domini, multa enim sunt misericordiae eius.* I am forevrge: but better it is to faule in to Goddes handes, for his mercyes be exceding many. And so according to his election, he had many thousandes of his

1. Reg. vii.

A DEFENSE

Li. 9. in
Iob. ca. 82.

2. Reg. 12.

people perished by Goddes plague. Off
whose case, S. Gregory saith maruai-
lous muche in these fewe wordes. *Deus*
delictum delet, sed inultum non deserit: pec-
cato non parcitur, quia sine vindicta non
laxatur. God wyepeth a way mannes
offense, but he leaue the it not vnpo-
nished: sinne is not spared, because it is
not withe oute reuenge released. But
before this, he had a full warraunt off
remission of his horrible murder and
adoultery, by the prophet Nathan, sa-
ing vnto him thus after his repenta-
unce. *Dominus quoque transtulit peccatum*
tuum, non morieris: veruntamen quoniam
blasphemare fecisti inimicos nomen domini
propter verbum hoc, filius qui natus est tibi
morte morietur. Oure lorde hathe remo-
ued thy sinne: neuerthelesse, bicause
thou hast made thenimy es blasphem
our lordes name by this woorde, thy
sonne whiche is borne vnto the shall
dye the deathe. Off whiche mater S.
Augustine by occasion taulking ageinst
Fanstus, asketh what maner of pardon

it was, that the prophet brought from God vnto Dauid. And he anſwereth thus. *Ad quam rem niſi ad ſempiternam ſalutem? neque enim prætermiſſa eſt in illo, ſecundum Dei comminationem, flagelli paterni diſciplina.* To what ende elles (had he his pardon) but to euerlaſting ſaluation? For he ſcaped not the ſkourge of his fathers diſcipline, according as the threatning of God before did portend. All the forſaide examples then being ſo euident, they muſt nedes conclude this aſſuredly, that after oure offenses be remitted, there commonly yet remaineth ſumme payne and righte debt, to be diſcharged by the offenders poniſhement, before he receiue the ample benefite of æternall ſaluation.

Lib. 23.
cap. 67.

The double and doubtfull ſhiftes of our aduerſaries preſſed by this concluſion, are remoued: and it is proued ageynſt one ſort, that theſe foreſaiyde ſkourgies vvere in dede pouniſhements for ſinnes remitted. And ageynſt thother ſecte, that this tranſitory payne hath often endured in the nexte liefe.

A DEFENSE

Cap. 2.



And the weght of this
foresaide grounde, ha-
the euer pressed the ad-
uersaries of truethe so
fore, that behoulding as
it were a farre of, what
inconuenience this might importe,
they euer busely endeouored to staye
the beginning of theyre likly over-
throw. But yet (as it was and wil be for
euer noted in faulse teachers) they seke
diuers escapes, so disagreeable, that one
hindereth an other, and nether of they-
me helps their owne cause. One sorte
not so impudēt, but agreeate deale more
foulishe then their felowes, agree by
force of the places named and euidēce
of the examples, that there is pounishe-
ment to be suffered, and som temporall
payne remanent to be discharged in
this world, after remission of sinne, but
for the next after this liefse (so ferde
they be of purgatory) they will haue

none

Molanch.

none at all. Thother secte maisters fearing what might folowe on that graunt, in no case will confesse, that there is any payne due for sinne, in this worlde or the next, after the fault be once remitted. For Caluine capitayne of this later bande, sawe well, that if any debt or recompense remayne to be discharged by the offender after his reconciliation, it muste neades ryse by proportion, weght, continuance, numbre, and quãtity of the faultes committed before. Whereby it must of necessity be induced, that bicause euery man can not haue time, ether for the hougness of his finnes past, or his late repentaunce, or his carelesse nagligence, to repay all in his lief, that there is all, or som parte answherable in the nexte worlde to coom. And therfore bouldely and impudently, as in case of this necessity, he aduentureth to deny with shame, that any of all these paynesfull miseries be as pounishments for the finnes of the sufferers: but certeyne fatherly

Caluinus.

A DEFENSE

therly checkes , exercises of patience and vertue, rather then afflictions enioyned for sinnes . Whiche vaine shifte hathe no bearing by reason , or text of scripture:but onely is vphoulden by the exercised audacity of the author. S. Paul in plaine wordes writethe: *Corpus mortuum est propter peccatum, & stipendium peccati mors est.* The body is deade because of sinne . And deathe is the rewarde of sinne . And so of Dauid : bicause thowe haste slayne Vrias, *Non recedet gladius de domo tua* saith the scripture: the swhorde shall not depart thy howse. And ageyne, bicause thowe hast made the enemies blaspheme my name, thy childe shall dye . And of the people of Israell: *Visitabo & hoc peccatum eorum.* I will viset this sinne of theyres also. Yet in this lighte of scripture , where, as the pounishment is named , so it is expressely mentioned that sinne is the proper cause thereof, the aduersary seekethe a blinde mieste , to dase the simplicitie of the reader, and to mainteyne

errour

*Ad Ro. 6
Vide Aug.
super
illud psal.
50. in pec-
catis conce-
pit me ma-
ter mea.*

error. It helpeth our cause exceeding
 much, that the very shewe of an argu-
 ment, dryues theyme to suche vnsee-
 mely shifts. S. Augustines wordes shal
 for me sufficiently refute this error,
Veritatem dilexisti, impunita peccata eorum
etiam quibus ignoscis, non reliquisti. (He
 speaketh to god in the Prophets per-
 son). Thow lovest righteousness, and
 hast not laste unpunished, no not the
 sinnes of theyme whome thou lovest.
 Notwithstanding, this is verie true:
 that all these afflictions though they
 come of sinne, and for the rewarde of
 manes offenses, yet God of mercy tur-
 nethe theyme to the exercise of vertue,
 and benefit of suche as shall be sayued.
 But it is one thing to dispute of what
 cause they come, and an other to reason
 of the wisdom of God in the vse of
 the same. Who, as the sayde Augustine
 witnesseth, is so mighty in his prou-
 ident gouernaunce, that he is able to
 tourne, euen the very sinnes theyme
 selues, to the benefite of suche as by
 grace

In psa. 50

August. lib
 2. de pecca
 to mer. cap
 33.

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grace and mercy ihall be rayfed vppe to saluation. And muche more is he ready to frame the pounishment whiche he him selfe of iustice workethe for correction of sinners , to the saluation of the electe.

The confutation
of the second
opinion.

But nowe the other sorte which be more curteise, and confesse that in this worlde the iust may suffer of reason for his sinnes already remitted, but not in the nexte liefe , as theire doctrine is very vntrue , so it geueth greate license and liberty to euil lyuers, and is the very moother of praesumption. For if man weare ffre to be discharged at his departure hense of all payne for his sinnes, then certes weare it madnesse , to trauell in this life forther for his offenses , then he must of necessitye . Yea more, it makethe the case of greuous sinners tyll the houre of theyre deathe (so that they then at last repent) much better, then of smaulle offenders conuerted longe before. For these must be pounished in theyre liefe , thother can
not

not be pounished (as these suppose) after theyre deathe. What a vayne absurdity is this, that the prophet offending once or twise in all his tyme, shoulde suffer so heuy iudgement: and the party whiche abiderthe in wickednesse tyll thende of his liefe, when sin rather lea- ueth him, then he sinne, must bicause of his late conuerſion, withe out payne be caried at ease to heauen? This is not doubtlesse ſemely to Goddes iuſtice and ordinaũce, whose waies be truethe and vprightnesse. *Eſt apud iudicem iu- ſtum pœnæ moderatio, non ſolum pro qua- litate, ſed etiam pro quantitate.* To a iuſt iudge there muſt be conſideratiõ had of pouniſhement, bothe for the quality and quantity (ſo ſaith Origen). And the holy ſcripture thus. *Quantum glori- ficauit ſe, & in delitijs fuit: tantum date illi tormentum & luctum.* Looke hou highe ſhe exalted her ſellſe, and hou delicately ſhe lieued: and geue her ſo muche wo and torment ageyne, It is ſpoken as of Babylon in the reuelations of S. Iohn

Homil. 11.
in Leuit.

Cap. 16.

Iohn.

And bicause this toucheth our matter, and the very point thereof: I will stand withe the aduersary the longer. Here then I aske him, why God takethe pounishment in this worlde, for sinne already remitted? His answher must nedes be, for the reuenge and hatred of sinne, and satisfiying of iustice. Now the doth god practise iudgment and iustice no wher but in this world? Or if it be not here answered, bicause of lacke of space, or late recōciliation of the offender, shall oure lorde of necessity be forced to remitte the debt, and release his sentence of iustice for lacke of meanes to pounishe in an other worlde? No no, Goddes hāde is not abbridged by the terms of this liefe. Late repentaunce can be a benefite to no man: God forbed it shoulde. Especially seiing pounishment and iudgement for sin (as many learned doo suppose, and as reason withe scripture beareth) properly apperteineth not to this worlde, but by a speciall

a speciall grace, and singulare benefite,
 whiche God of peety graunteth to su-
 che as he louethe, that they may here
 prauent his angre: whiche elles in the
 nexte lyefe shoulde be found more
 greuous, wher properly is the reward
 of sinne, and iudgement kept ordinarily
 for the same. As it is plaine mercy and
 grace, when man may take pounish-
 ment of him selfe (as S. Paule saithe)
 and be his owne correctour, to auoyde
 the iudgement of God. And therof the
 nexte liefe is termed commonly *dies*
domini: where there is no place for ou-
 re woorking, but sufferance alone: whe-
 re the accompt of mannes lyefe must
 be straitly required, and the finnes euen
 of the iust, not otherwise amendid,
 sharply visited. Therfor if Melanch-
 thon graunt that the rightuous and re-
 conciled persons, may iustly beare the
 skourge of God, for satisfying for their
 finnes before pardoned, in this worlde,
 where, though pounishment be ex-
 ercised for wickednesse properly, yet at

1. Cor. ii.

Euseb.

Emis. ho-
mil de di-
uersis viii

E

the

A DEFENSE

the least not so ordinarilye as in the next, where God hath laide vp the greate store of rewarde, as well for the good as the badde: he muste needs by force of reason acknowledge, that the worlde to com is no lesse (iff it be not more) apoynted of oure lorde for iusto iudgeing of oure faultes forgiuen, then the tyme of this present lyfe, where as many an euill lyeuer escapeth all poonishment, so diuerse of greate vertue suffer full greuous torments. Excellently well saide S. Augustine: *Multa mala hic videntur ignosci, & nullis supplicijs vindicari: sed eorum pena reseruantur in posterum &c.* muche euil may seeme here to be pardoned, and with out all poonishment released: but the paine for suche thinges is reserued tyll the worlde to com.

But let vs steppe a foute farther, and yet so muche nearer the matter: and note well whether we may fynde any case, where the payment for sinnes remitted, passeth the bondes of this lyfe, and

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and so required in the nexte. that by
plaine dealing and orderly proceedinge,
we may the better instructe the simple,
confounde the aduersary, and make
true the stand vpon it selfe.

Marke
well that
God pou
nisheth in
the nexte
life, the
finnes of
the iuste

Consider then with me that oure
first father pardoned of his sinne, as I
proued before, was pounished for the
same, and with him all the iuste off
those dayes, not only in the time of this
present mortall lyfe, but many hun-
dred yeres after theire departure. For
whose deliury, the Catholike Chur-
che houldeth and oure Crede teacheth
also, that our master Christ descended
downe in to helle. And that no man he-
re be deceyued, he must vnderstande,
that it was no smaule pounishment to
be banished so many worldes to gether
from the lande of the lyeuing, and to
lacke the ioyfull fruition of heauens
blisse: whiche of it selfe, but that it was
not æternall, had ben more then all tem-
porall paynes, that may be suffered, And
this to be one of those miseries whiche

Aug. En
ch. ca. 112

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oure first fathers disobedience wrought
and so to be payne for sinne, I think
euery wise man will confesse. Yea
was the greatest dominion of sinne that
coulede be, for the ouerthrow of whiche
che, Christ him selfe vouchsafed to
entre in to the lande of darknes. It is
called of the Prophet, *lucus sine aqua*
a lake withe oute water: And of the
Apostle *Carcer*, a prieson. Where the fa-
thers be also named, *vinci tui*, thine
that were bounde. Wherby we must
vnderstande that Christ had a flocke
impriesoned and bounde, for the debt
of sinne in a nother worlde. But that
we may make inuincible proufe, that
this theire captiuitie was a iuste inioy-
ned plage and pænalty for sinne, we
must report what we finde in auncy-
ent Ireneus of this matter. And he af-
firmeth that Adam was iudged and
condemned for his wilfull faule, till
Christes coming, in thele wordes.

zech. 9.
1. Pet. 3.

Li. 3. ca. 33 *Neceffe fuit dominum ad perditam ouem
venientem & tandem despositionis recapitu-
lationem*

ationem facientem, & suum plasma requi-
entem, illum ipsum hominem saluare qui fa-
tus fuerat secundum imaginem & similitu-
dinem eius, id est Adam: implentem tempo-
ra eius condemnationis, quæ facta fuerat pro-
pter inobedientiam. and streght after,
Solutus est condemnationis vinculis, qui cap-
tiuus ductus fuerat homo, thus I englishe
It was necessary that oure lorde com-
ing to the lost shepe, and making a re-
capitulation of his apoynted ordina-
unce, and vew of his owne hande-
woorke, should also saue the same man
whiche was fourmed after his owne i-
mage and liknesse: I meane Adam, then
fulfillinge the tyme of that condemna-
tion whiche was for his disobedience
apoynted, and so the man ledde in to
captiuitie was released of the bondes of
his condemnation.

Eusebius Emisissenus yet more expref-
sely helpe the oure cause, as foloweth. Homil. 1.
de fe sta
Pasche
Confestim igitur æterna nox inferorum,
Christo descendente, resplenduit: siluit stri-
dor ille lugentium, & Cathearum disrupta
E 3 ceciderunt

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ceciderunt vincula damnatorum. Out off hand at Christes comming in to helle, that æternal darkenesse shyned bright: the gnawing of the mourners ceased, and the brosten bandes of condemned persons, fell from theyme. Here loe many one, by the iudgement of this holy writer, were loused from muche misery by Christes descending doune. Where, to oure purpose we must especially be aduertised, that all the iuste in those inferiour partes were not in lyke felicitye withe our father Abraham, or other of suche perfect holinesse: (allthoughe he also suffered the common lacke, in longe looking for translation to ioy) for som there were of meaner vertue, and yet in the fauour of God, whiche suffered personall paine for purginge and recompense of their sinnes committed in this lyfse: of whome this Author semeth to meane.

Som vver
released
of paine,
at Christi-
stes descē.

And as S. Augustine supposethe, the scripture must nedes import suche a lyke thinge; vndoubtedly teaching that
Christe

Christe was not onely in the place off
rest, where Abraham and other in his
harbour were, but allso in placyes off
torment, wich coulede not touche his
holy person: *Quem Deus suscitauit solutis*
doloribus inferni: Whome God raised vp
agayne after he had lowsed helle pai-
nes. Thus saithe this holy Author.
Quia euidentia testimonia & infernum cō-
memorant & dolores, nulla causa occurrit,
cur illò credatur venisse Saluator, nisi ut
ab eius doloribus saluos faceret: sed utrum
omnes quos in eis inuenit, an quosdam quos
illo beneficio dignos iudicauit, adhuc requi-
ro: fuisse tamen eum apud inferos, & in eorū
doloribus constitutis hoc beneficium prestitisse
non dubito: Bicause (saith he) euident
testimonies make mention bothe off
Helle and paines, I see not why we
shoulde belieue that oure Sauour came
thether, but to discharge som off the
paines therof: mary whether he loused
all, or summe whome he thoght woor-
thy of that benefite, that woulde I le-
arne. For I am out of doubt he was in

18.2.

Epist. 59.

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helle, and bestowed that gracious benefite vpon som that were in paines. thus far spake Augustine. Let no man here take occasion to thinke that this father ment of any release of the damned in the inferious helle: for that error he euer detested, and writeth earnestly against Origen for the same. Then it must needs be, that he spake of som whiche were in paine and torment, and yet woorthy to receyue mercy. (so he termeth theire estate bothe here, and in the .xij. booke of the literall exposition on the Genesis, where he hathe the same wordes with more large proufe of the conclusion) whiche nether agreeth with the state of Abrahams rest, nor yet with the forsaken soules. And the name of helle is nowe commonly taken for any one of the inferiour partes, where God practiseth iudgement for sinne euerlastingly or temporally: though (as Augustine saith) it can not be founde in plane scripture, that Abrahams happy resting place should

*De fide &
operibus
cap. 16.*

Cap. 33.

shoulde be termed Hell, or *Infernum*.

But I nede not seeke forther in the deape mistery of Christes affaires in the inferioure partes. For as I am not ashamed to be ignoraunt vpon whom he bestowed the grace of deliuary, so with Augustine, or rather with Goddes Church, I dare belieue, that he loued sum, vppon whome he exercised iudgement before. And forther maye bouldely auouche, that as ther were certaine at his coomming doune, not vnworthy after longe paines tolerated to be released in his præsens, so there be yet some, which by mercy and meanes of goddes Churche be released dayly. Not of that sorte whiche died oute of Goddes fauour: *Quibus clausa est ianua misericordiae, & omnis spes interclusa salutis*: Vppon whome the doore of mercy, and the hope of helthe be closed and shutt vp for euer, but of the iust departed in faith and piety, and yet not fully purged of all corruption of iniquity.

Bernard.
ser. de. s.
Nicolao.

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Let thenimyes of Goddes truethe
comme now, and deny if they can for
shame, that Goddes iustice for sinnes
remitted, reacheth not sometimes to
the placies of poonishment in the ne-
xte liefe: let theime withe purgatory
rase vp the fathers resting place so plai-
nely set fourthe by scripture, beleued of
the whole Church, and alwaies taught
by the holy fathers. Yea let theime that
will hauno pleace for sinners, fiende
with blasphemy, hell like torments for
Goddes oune Sonne, with the damned
spirites. My hearte surely will scarfe
ferue me to report it, and yet cursed Cal-
uine was not a fearde to write it: and
with arrogant vauntes ageynste the
blessed fathers, to auouche the same.
That miserable forsaken man sawe, that
the onely graunt of the oulde fathers
poonishmēt by the lacke of euerlasting
ioy, might of force drieue him to ac-
knowledge, that God sometimes exer-
ciseth his iustice vppon those whiche
he loueth, in the next liefe: and so con-
sequently

sequently that Purgatory paines might be inferred therevppon, therefore he fel
hed long to this horrible blasphemy,
that Christe went not to lowse any
from the paines of the next liefse, but to
be pounished in hell with the deadly
damned him selfe, for to amend the
lacke of his passion vppon the Crosse.

Caluins
blasphemy
vpon
the article
of Christi-
stes de-
scention.

O oure curled time, O corrupte condi-
tions: this beaste writeth thus ageinst
oure blessed sauours death, and ageinst
the sufficiency of the abundant price
of our redemption: and yet he lieueth
in mannes memory, yea his bookes be
greedely redde, redde? Nay by suche as
woulde be counted the chiefe of the
cleargie, and beare bishops names, they
are commaunded to be redde: and the
very booke wherein this and all other
detestable doctrine is vttered, especially
by their authoritie commendid to the
simple curates study: that they might
there lerne closely in deuilishe bookes,
suche wicked hãresies as the preachers
theime selues dare not yet in the light

The hæ-
retikes pri-
uely sett
forth by
bookes
that vvhich
they
dare not
openly
preach.

of

A DEFENSE

of the worlde vtter nor maintaine.

But other be not so farre faullen, therefore they must of reason confesse, that God by iust correction, hath before Christes coming visited in the next worlde many hundred yeares together, the finnes of those whome he dearly loued. Althoghe not onely in all that time, the soules of the holy Patriarches felt the lacke of the abundant fruition of the Maiesty, but also for sin they bothe then in rest, and now in vnspeakable foelicity, want till this day the increase of ioy and blesse, that by the receiuing of there bodies yet lying in doubt, they are vndoubtedly suer of. Therefore it is ouer much praesumption to limit the maiesty of God in the gouernement of his owne creatures, to the borders of our shorte liefse, and almost it toucheth his very prouidence with iniury, to say that he letteth him scape withoute poonishment for his finnes, that repented not till the houre of death: as for whome he hath

no

Excepting
som that
by pecu-
liure pra-
rogatiue
haue al-
redy re-
ceyued
there bo-
dyes.

no skourge in the next liefse, as he had here, if deathe had not preuented his purporse. These childishe cogitations can not stand with the righteousnesse of his will, that for the first sinne committed, doothe not onely pounishe many euerlastingly of the forsaken sorte, but also for the same, pounissheth bothe his best beloued in earthe, and for a time abbatithe the foelicitye of the blessed Sanctes in heauen. But I will not stray after these men. My matter is so fructfull that I may not roue. And thoughe the sectes of these dayes haue so infected euery branche of oure Christian faithe, that a man can not well ouerpasse theyme what so euer he taketh in hande, yet I will not medle withe theime no forther, then shall concerne the quicke of oure cause, and the necessary light of our matter.

That the practise of Christes Church, in the courte of binding and lousing mannes sinnes, dothe lieuely set fourthe the ordre of
goddes

A DEFENSE
Goddess iustice in the next liſe, and prooue
Purgatory.

Cap. 3.



His being then prooued, that God him ſelfe
hathe often viſited the
ſinnes of ſuche as were
very deare vnto him,
let vs nowe diligently behoulde the
graue authority of looſing and bin-
ding ſinnes, and the courte of mannes
conſcience whiche Chriſte woulde
haue kepte in earthe by the Apoſtles
and Paſtours of our ſoules: where we
neede not doubt but to finde the very
reſemblance of Goddess diſpoſition
and ordinaunce, in pooniſhing or par-
doning offenſies. For the honoure and
poure of this eccleſiaſticall gouerne-
ment, is by eſpeciall commiſſion ſo am-
ple, that it containeth not onely the
preaching of the goſpell and miniſte-
ry of the Sacraments, but that whiche
is more neare to the mighte and maie-
ſty of

Note,

sty of God, and onely aperteyneth to
 him by propriety of nature, the very
 exacte iudgement of all our secret sin-
 nes, with lousing and binding of the
 same. For as God the father gaue al iud-
 gement to his onely Sonne, so he at his
 departure hense, to the honour of his
 spouse and necessary giding of his peo-
 ple, did communicate the same in most
 ample maner (as S. Chrysostom saith)
 to the Apostles and priestes for euer:
 that they practising in earthe terrible
 iudgement vpon mānes misdedes, might
 fully repræsent vnto vs the very sen-
 tence of God in poonishment of wic-
 kednesse in the worlde to coome. The
 princes of the earthe haue poure to
 binde too, but no further then the bo-
 dy, but this other (saith he) reacheth
 to the soule it selfe, and practised here
 in the worlde benethe (which is a stra-
 unge case) hath force and effect in he-
 auē aboue. The poure of all potentates,
 vnder the maiesty of the blessed Trini-
 ty, in heauen and earthe, is extreme base-
 nesse

Iohn. 5.

Lib. de sa-
cer. 3.

A DEFENSE

senesse compared to this.

By this graue authority therfore, the pastors and priestes imitating goddes iustice, haue exercised continually poenishment, frō the springe of Christian religion, downe till these daies, vppon al sinners: perpetually enioyning for fastifying of goddes wrathe, poenaunce and woorkes of correction, ether before they would absolue theime, as the oulde vlage was, or elles after the release of their offenses, wiche now of late for graue causes hath bene more vfed. In whiche sentence of their iudgment we plainly see, that as there was euer accompt made emongest all the faithfull of paine due vnto sinne, though the very offense it selfe and the guiltinesse (as yow woulde saye) thereof, were forgiuen before: so we maye gather that it was euer enioyned by the priestes holy ministry, after the quality and quantity of the faulte committed. Whereupon they charged som manner offenders with certaine praiers onely

nely other with large allmose, diuerse with longe fasting, many withe perillous peregrinations, sum with suspending frō the sacramentes, and very greuous offenders, with curse and excommunication.

Wherby thou maiste not onely proue that there is paine to be suffred for thy sinnes, but allso haue a very image of that misery whichē in the next lyefe may faule, not only to the damned for euer, but allso to all other whiche neglected in this tyme of grace the fructes of pœnaunce, and woorkes of satisfaction for thanswer of theyre liues past. This greate correction of excommunication and separation from the sacramentes, S. Paule termeth the rodde, wherwith he often threatened offenders: yea and somtymes thought it was with greate sorowe (the punishment was so extreame) he mightely in Goddes steade occupied the same. As once ageinst Himemeus and Alexander: and another tyme towards a

Excommunication hath the image of goddes iustice in the vworld to coom.

Virgam.

1. ad Timo.

Cap. 2.

1. Cor. 5.

F Corin-

A DEFENSE

*In 1. ad
Cor. ca. 5.*

Corinthian, vpon whome, being absent, he gaue sentence of their deliue-
ry vppe to Satan: not to be vexed off
him as Iob was for thencrease of me-
rite, (saith the Chrysostom) but in their
fleshe meruelously to be tormented for
paiment for their greuous offenses:
and as the Apostle writeth of the Co-
rinthian, that his soule might be false
in the day of oure lorde.

*Act. 5.
Note.*

This poonishment was euer by cut-
ting of from the Christiane society,
and often ioyned with torment of bo-
dy or sicknesse. And sumtymes withe
deathe. As in the excommunication off
Ananias and Zaphiras: Whiche Chri-
stes vicar S. Petre, to the greate terrour
euen of the faithfull, grauely pronou-
ced on theyme for retayning backe cer-
tayne Church gooddes, whiche by
promesse they had before dedicated vn-
to god and thapastles distribution.

*August. de
Carrep. &
Gr. ca. 15.*

This kinde of poonishment of sin-
ners was euer counted so terrible, that
we fiend it caulled of the oulde fathers
damna.

damnation: as one that most resembles
 the paynes of the worlde to coom off
 all other. And iff man coulde see withe
 corporall eyes the misery of the party
 so condemned in Goddes church, his
 hearte would brast: and it would moue
 terroure of forther damnation euen to
 the stubborne contemners off the
 Churches authoritye. The which cen-
 sure of goddes priestes, thoughe it was
 sumtymes to the euerlasting woe off
 suche offenders as neglected the bene-
 fite of that present payne, yet common-
 ly it was but chastisement and louing
 correction of oure deare moother, for
 their deliuey from greater greefe in
 the lyfe to coom.

*Ita Grego.
 Nif. orat.
 de Castiga
 tione.*

And for this cause, as the example off
 all agies past may sufficiently proue,
 were cerreyne tymes and ordinary ter-
 mes of pœnaunce apoynted, for iuste
 satisfaction for euery offense: and by the
 holy Canons so limited, that no sinne
 sweetingly might be reserued to Goddes
 heuy reuenge in the end of oure short
 F 2 dayes.

*Aug. Ench
 cap. 65.*

Nice c. 12.
Ancy c. 5

dayes. It were to longe to reporte the
rueles and prescription of pœnaunce,
out of Nice Councell or Ancyre: or out
of S. Cyprian, for theire pounishment
that fell to Idolatry in the tyme of De-
cius and Diocletianus: or out of Am-
brose, the notable excommunication
of Theodosius theemperour. By al whi-
che and the lyke, in the historys of the
ecclesiasticall affaires, he that can not
see what payne is due vnto sinne, euen
after the remission therof, I houlde
him bothe ignorant and malicious
blinde. And if any man yet doubt why,
or to what ende the Church of Christ
thus greuously tormenteth her oune
children, by so many meanes of heuy
correction, whome she might by good
authorite freely release of theire sin-
nes, let him assuredly know, that she
coule not so satisfye goddes iustice al-
wayes, by whome she houldeth her
authorite to edifye and not to de-
stroye: to byind as well as to lowse.
Althoughe suche colour for offenses
committe

committed, and so earnest zeale may
 the sum tymes finde in the offender, that
 her chiefe and principall pastors may
 by their soueraigne authoritye, wholly
 discharge him of all paines to coom.
 But elles in the common case of Chri-
 stian men, this pœnaunce is for no o-
 ther cause enioyned, but to saue theime
 from the more greuous torment in the
 worlde folowing. In the whiche sense
 S. Augustine bothe speaketh him self,
 and proueth his meaning, by thapo-
 stles wordes as foloweth. *Propterea de*
quibusdam temporalibus pœnis, quæ in hac
vita peccantibus irrogantur eis quorum pec-
cata delentur, ne reseruentur in finem, ait
Apostolus: si enim nosmetipsos iudicaremur,
a domino non iudicaremur. Cum iudicamur
autem a domino corripimur, ne cū hoc mun-
do damnemur. Therefore (saith he) it
 is of certaine temporall afflictions whi-
 che be laide vpon their neckes, that
 being sinners haue their trespasses par-
 doned, lest they be called to an accompt
 for theime at the latter ende, that the

Ibidem.

1. Cor. ii.

A DEFENSE

Apostle meaneth by, when he saith: Iff we would iudge oure selues, we shulde not then be iudged of oure lorde. And when we be iudged of oure lorde, then are we chastened that we be not damned with the worlde. This onely careful kyndnesse of oure moother therefore, that neuer remitted sinne that was notorious in any age, but after sharpe poonishment, or earnest charge withe sum proportionall poenaunce for the same, doothe not onely geue vs a louing warning to be ware and prevent that heuy correction of the world to coom, whiche S. Paule calleth the iudgement of God, because it is a sentence of iustice: but also in her owne practise here in earth, of mercy, in pardoning: of iustice, in poonishment: she geueth vs a very cleare example off bothe the same to be vndoubtedly looked for at thandes of God him selfe, by whome in the kingdom of the church, these bothe in his behallfe be profitably practised, for iff there were no re-
pects

specke of the dredfull day in the end off
 oure lyfse, nor any paine forther due
 for sinnes remitted, in the next worlde,
 then were it cruell arrogancy in the
 minilters to charge men withe pœna-
 unce, needlesse to the offender, and fo-
 ly to the sufferer. But god forbed any
 shulde be so malipert or misbeleuing, as
 to miscredet the dooings and doctrine
 of the Catholike Church, whiche by
 thauthoritye she hathe to bynde sin-
 nes, and the protection of the holy go-
 ste, hathe vsed this rodde of correction
 to the proffite of so many, and hurte
 of none, euer sence oure maisters dea-
 the and departure.

That the many foulde vvorkes and fru-
 ctes of penance, vvhiche al godly men haue
 charged theyme selues vvith the all, for their
 ovvne sinnes remitted, vvhere in respecte off
 Purgatory paines, and for the auoyding off
 goddes iudgement tempotall as vvell as æter-
 nall in the next lyfe.

Cap. 4.

F 4

There

A DEFENSE



Here be of the Epicures
of our time, that seeing
the vsuall practise of pæ
naunce not onely by
the Churcheis præscrip
tion, but also by man

Melanch.

nes oune voluntary acceptation, open
ly to tend towards the truth and prou
fe of Purgatory, haue bouldely impro
ued (not withstanding the expresse
counsell of the Apostle, where he wil
leth vs to iudge oure selues) all chasti
fement of our bodies, as vnnaturall tor
ments to the iniury of oure owne per
son, and the excellencye of oure na
ture. Ageinst these corruptors of Chri
sten condicions and vertuous liefes,
thoughe the examples of all faithfull
woorshippers of God sence the worlde
began, doo clearely stand, yet the nota
ble history of the Prophet Dauids re
paire after his heuy faule, bicause it ha
the an especial warraunt of his pardon,
a plane processe in pœnaunce, a goodly
platte of due handeling the sores off
our

oure finnes after they be remitted, and conteineth a manifest feare of Purgatory, shall best serue oure turne.

This Prophet then, thought he was assured of his pardon, and afterwarde (as I saide before) by Goddes owne hād poonished, yet crieth oute withe abundant teares. *Amplius laua me ab iniquitate mea, & a peccatis meis munda me.* More

and more washe me from my iniquity, and of my finnes pourge me cleane.

David offended (saith S. Ambrose) as kinges commonly do, but he did praunce, he wept, he groned, as kinges lightly doo not: he confessed his fault, he asked mercy, and throwing him self vppon the harde grounde, bewailed his misery, fasted, praide, and so protested his sorowe, that he left the testimony of his confession to all the worlde to come. What moued this blessed man, by Goddes oune mouthe pardoned of his finnes, so to torment him selfe?

Psal. 50.

Cap. 4.

Apol.

David.

A DEFENSE

selfe? That happy awe and deape feare of Goddes iudgemēt in the next world, whiche the cursed security of this swheete poysoned doctrine of oure dayes hath nowe taken awaie, euen that necessary feare of the thinges that might faule vnto him in the next liefe, caused this holy prince and prophet so to vexe and molest him selfe. It was hel, it was Purgatory that this pœnitent did behoulde: ether of whiche he knewe his finnes did well deserue. S. Augustine shall beare me witnesse, in wordes worthy of all memory. Yea the prophets owne wordes vttered in a bitter praier and a psalme full of sorowe, shall beare me witnesse: thus saith S. Augu-

In psal. 37. Hæc iste grauiora formidans, excepta vita ista in cuius malis plangit & gemit, rogat & dicit. Domine ne in furore tuo arguas me, neque in ira tua corripas me: Non sum inter illos quibus dicturus es ite in ignem æternum qui præparatus est diabolo & angelis eius: Neque in ira tua emendes me, ut in hac vita me purges, & talem me reddas cui
emen-

emendatorio igne opus non sit. This man, besides the miseries of this liefse in whiche he was when he thus houleth and wepeth, forther makethe sute and saith, O Lorde rebuke me not in thy furie, let me not be one of theime to whome thou shalt saye, awaie from me in to fier perpetuall, whiche is provided for the deuill and his aungells. Nether yet correct me in thy wrathe, but so purge me in my liefse time and wholly frame me, that at lenght I may haue do neade of the Amending fier. So farre speaketh this doctour. By whome we may learne that Dauid after sharpe poonishment taken first at Goddes hand, and then in the middest of many miseries of this mortall liefse, did yet before hande behoulde the horrible iudgements in the next worlde: thone for the damned soules and spirits, thother for the amendment of such as God loued and shall be saued: in the earnest memoriall of whiche assured paines, and for the auoiding thereof, he so

af-

A DEFENSE

afflicted him selfe as is before sayde.

His hearte was in heuinesse, his soul
in sorowe, his fleshe in feare, and in his
bones there was no rest before the face
of his finnes. Thinke you here a prote-
stant preacher withe a mery mouthe
in Nathans steade, coulde haue driuen
him from this course of poenaunce, dis-
suaded him from the feare of purgato-
ry, eased him with onely faith, and sett
him in securitye and perfect freedom
from his offenses past, No no, *Musica*
in luctu importuna narratio. Mirthe in
mourning is euer out of season. *Flagella*
& doctrina in omni tempore sapientia. But
rodde and discipline be allwaies wise-
dom. These delicate teachers had ne-
uer rounge but where sinne bare greate
rule. And it is no small licklyhod of
goddes exceding wrathe towardes vs in
these daies, that such soft phisitiōs ple-
ase vs in so daungerous diseases. It was
not the doctrine of this time that hea-
led Nabuchodonoſor: but this was his
plaister. *Peccata tua eleemosynis redime, &*

Ecclesi. 22.

Daniel. 4.

ini-

iniquitates tuas misericordijs pauperum. Redime thy finnes by almole, and thy iniquities, by mercy towards the poore. It was exceding fasting and many sorrowfull sobbes, that bare of Goddes hande from the Niniuites, It was the paynefull workes of pœnaunce that Iohn the Baptist first preached. This was Paules rule, that if we would poornisse or iudge our selues, then would not God iudge vs. In to whose handes it is a heuy case to faule. *Horrendum est* 1. Cor. 11.
(saith he) incidere in manus Dei uiuentis. Heb. 10.
 For he shall call to accompt and reaking (as S. Bernarde supposeth) euē In can. 55
 the very actes of the iuste, if thei be not ser.
 well and throughly iudged, and corrected to his handes:

The vndoubted knowledge of which straite accompte, moued oure forefathers to require suche earnest afflictions of the people, for satisfiying for their finnes.

And here gentle reader geue me leaue, though I be the longer, to geue thee
 a lit-

A DEFENSE

a little taste of the oulde doctours dealinges in the sinners case. that shewe maist compare oure late handeling of these matters, with their dooinges: and so learne to lothe these light marchantines, that in so greuous plagues deale so tenderly with oure sores. And yet I intend not so to roue, but that the very course of oure taulke well noted, shall be the necessary inducing of that truth whiche we now defende concerning purgatory. Especially if it be considered, that in all præscription of poenance by the antiquitye, the paine of satisfiying was euer limited by the variety of the offense. And then that the very cause of all payne enioyned, was for the auoyding of Goddes iudgement in the liue to coom. First auncient Origen writeth thus. Behoulde our mercifull Lorde ioyning all waies clemency with seueritye, and weying the iust meane of our poonishment in mercifull and rightuous balanse. He ge-
ueth

*Homil. 1.
in lib. Iud.*

ueth not the offenders ouer for euer: therefore consider how longe thoue haste straied and cōtynued in sinne, so longe abase and humble thy selfe before God, and so satisfie him in Confession of pœnaunce. For if thoue amend the matter and take poonishment of thy selfe, then God is pitifull, and will remoue his reuengement from him, that by pœnaunce præuented his iudgement. Thus we see this father so to measure the paine and poonishment of sinners, that he maketh his principall respect the auoyding off the sharpe senrence to coom.

S. Cyprian the blessed martyr, noteth certeyne conuersies in his dayes, who thought they had much wrōge to be further burdened with pœnaũce for their faule, more then the returne to God ageyne: he toucheth the maners of oure time very nere, his wordes sounding thus. Before theyre sinnes
fully

Sermon. de
Lapsis.

A DEFENSE

fully purged, before the confession of
theire faulte made, before theire con-
sciencies by the prieste and sacrifice be
cleansed, before the ire and indigna-
tion of God be pacified and past, they
thinke al is wel and make boste therof.
But he enstructeth theime in the same
place better, as folowethe: Confesse
your selues brethern whilest ye are in
this lyfe, and whilest the remission
and satisfaction by the preestes apoyne-
ment is acceptable. Let vs turne vn-
to God with all our heartes expres-
sing the pœnaunce for oure sinnes, by
singulare greefe and sorowe: let vs cal
for mercy, let vs prostrate our selues
before God, let oure heuinesse of hart
satisfie him, let vs with fasting wee-
ping and houlyng, appeace his wrath.
Whom, for that he is our louing fa-
ther, we acknowledge to be merciful:
and

and yet bicause he beareth the maie-
 sty of a iudge, he is for iustice muche
 to be feared. To a deape and a gre-
 uous wounde a longe and sharpe saul-
 uing must be accepted. Exceding er-
 nestly thou must pray: thou muste
 passe ouer the remnaunt of thy tyme
 with lamentable complaintes, thou
 must for thy softe bedde take harde
 earthe and asshies, and tomble thy
 self in sackcloth, for the losse of Chri-
 stes vesture refuse all apparell, after
 the receite of the deuilles foode, chuese
 earnest fasting: and by diligent ap-
 plying thy sellfe to good woorkes and
 almoſe deedes, purge thy sinne and
 delyuer thy soule from deathe. So
 dooth S. Augustine correct the errour
 of suche, as thinke the chaunge of lyfe
 withe oute al cogitation or care off
 their offenses past, to be sufficient for
 mannes perfect repaire and reconcilea-

Cap. 3. Co
 4. de penit.
 1. de me
 dicina.

A DEFENSE

tion to oure lord ageyne. It is not sufficient (saith he) to amende oure manners and turne back from our misdeedes, vnlesse we satisfie before God for theyme whiche we haue allredy committed, by dolour of pœnaunce, by humble sighes and grones, and by the sacrifice of a contrite harte woor-king with allmose dedes.

Ench. 65. And in this sense ageyne he vttereth this comfortable ruele *Sed neque de ipsis criminibus quamlibet magnis remittendis in ecclesia, dei desperanda est misericordia, agentibus pœnitentiã secundũ modũ sui cuiusque peccati.* But we may not despaire off Goddes mercy for the remission of sinnes in the Church, be they neuer so greuous: I meane to all suche as will doo pœnaunce according to the quantity of their faulte. So S. Ambrose writing to a religious womã that had broken her vowe of chastity (whiche in those dayes was reckoned one of the most

most deadly and greuous crimes that
 coulde be) warnethe her thus. *Grandi
 plagæ alta & prolixa opus est medicina:
 grande scelus grandem necessariam habet sa-
 tisfactionem.* A greuous hount must haue
 a deape and long sauluing, a heinous of-
 fense requireth maruelous muche satis-
 faction. Yea and as I take his wordes,
 he planely admonisheth her, that she
 shall haue muche a dooe to satisfy fullie
 for her sinne duering her liefes: and ther-
 fore he semeth to will her, not to looke
 for full remedy and release before she
 feele Goddes iudgement. Whiche he
 meaneth not by the generall day, but
 the particulare accompt whiche folo-
 weth streght vpon mannes death. But
 that I deceyue no man wiettingly I wil
 report his owne wordes. *In here pœni-
 tenciæ vsque ad extremum vitæ, nec tibi præ-
 sumas ab humano die posse veniã dari: quia
 decipit te qui hoc tibi polliceri voluerit: qua-
 nim proprie in dominum peccasti, ob illo solo
 in die iudicij conuenit expectare remedium.*
 Continue in poenaunce to the last day

This sin-
 ne is bet-
 ter boult
 stred
 now &
 daies.

Cap. 8. ad
 virg. laps.

A DEFENSE

thow hast to lieue, and praesume not ouer bouldely of pardon to be obteyned in mannes day: for who so euer promieth the so, he deceyueth the: for thou that hast offended directly against God him selfe, must at Goddes hande onely in the day of iudgement trust of mercy. Yf he meane by the last Iudgement, then thauthor supposethe that suche horrible incest shall be poonished tyll the day of the generall resurrection, in purgatory: for after that day as Augustine affirmethe, there shall be no more any of the elect in payne. He meaneth then surely nothing elles, but that there can be no poenaunce answerable fully in this lyfe to so greuous a cryme, and that the Church ordinarily pardoneth not the sinnes, whiche be not by sum proportion of payne and poonishmen recompensed. And this is ordinary, though by the supream powr giuen to Goddes ministers for the gouernement of the church, the offender may in this case or the lyke, iff his compe-

*De ciuitate
dei cap. 13.
lib. 21.*

tent

rent dolour of hearte and zeale so require, wholly be acquieted through the merits of Christes death, and the happy felouship of sanctes, in the communion of the common body: where the lacke of one membre is abundantly supplied by the residewe. Mary it is a hard matter to be so qualified, that a man may not be vnworthy of so singular a grace and vnæstimable benefit. Therfore this prerogatiue pertaining not to very many, excepted, for the residue that by the ordinary Sacrament be raised vp from their fawle, euery one must endeuoure to doo pœnaunce more or lesse, according to the quantity and circumstances of the crime committed: so S. Augustine saide before, so doothe S. Ambrose meane nowe, geuing this woman warning that her fault was so horrible, that the pœnaunce doone in this lyfe coulde not properly and exactly make recompense therefore, and yet after poonishment tolerated at Goddes apoyntement in the next lyfe, he doub-

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teth not to assure her of pardon at the lengthe, and release of all paine. Thus was sinne handeled in those dayes. And why it was so painefully ripped vp to the very battom, yowe see. Compare oure days and dealing to theirs, and thow shalt wonder to see the diuersitye betwixt their maners, and oures: and to see the phisicians woorke so diuersely, where the diseases be all one.

*In epitaph.
Paula.*

I might here well to my purpose re-
peate the singulare praises, that S. Hierom gaue vnto noble Paula: who (as he writeth of her) withe fountaynes of teares, exceding lauishe almose, and pitifull fasting, washed away such veniall and smaule offenses, as other men woulde scarcely doo muche more greuous crimes. And to seeke for what ende this holy matrone vexed her selfe and tormented her body, it were in a maner needelesse. for being not guilty of any greuous finnes, she coulde haue no greate feare of hell paynes: then it must needs be, that she tooke poonishment
off

of her selfe to praeuent Goddes temporall skourge in the lyefe to coom.

She well considered (for it was the doctrine of that holy tyme) that euery sinne be it neuer so small or common, doth indebt the offender vnto God: and therfore the iustest person that liueth (excepting Christe, and for his honour his moother) as S. Augustine saith must confesse debte, and crye for pardon by oure maisters praier: *Dimitte nobis debita nostra*: forgiue vs oure debts. the whiche, because they be debt, must ether be pardoned by praier, or paide by paine. And therfore being not hereremitted, or not satisfiied by worthy poonishment in this liefse, they must of iustice be purged after oure departure, according to the numbere of theime and the negligence of the offender. And this faithe of Purgatory and respecte of Goddes iudgements to come, feared the holiest persons that euer were in goddes Church. This droue many a blessed man to perpetuall pannaunce:

A DEFENSE

this broght Hierom him selfe in to the
wildernesse of Syria, there to lament
the lapse of his fraile youthe, euer in
expectation of this call: *Exi foras Hie-*
ronime Coom out Hierom: this filled
the desertes with many a noble here-
mite, this raysed vppe the cloisters and
all the holy houses of mowring and
praiers in the whole worlde, and ha-
the in all agyes appeared bothe in the
wordes and woorkes of all Christen
people, as we shal better anon declare.

But list yow see how this doctrine
of pœnaunce liked Caluine? The shrew
sawe that by graunting of this satisfac-
tion for sinne and the profitable vsage
thereof in this lief, that it might argue
of necessity the residue of some pai-
nes in the nexte if it were here omit-
ted or not ended. And therefore I pray
you see how substantially he aunſwe-
reth and how like him selfe, *Parum me*

Instituit. mouent (saith he) *quæ in veterum scriptis*
de satisfactione passim occurrunt, video enim
eorum nonnullos, dicam simpliciter, omnes
fere

fere quorum libri extant aut in hac parte lapsos esse, aut nimis aspere & dure loquutos.

I make small accompt of that whiche I often finde concerning Satisfaction in the auncient writers, for I perceiue diuers of theime, shall I be plaine withe yow? in a maner euery one that euer wrote till this daye, in this pointe to haue bene foule deceiued, or spoken more roughly then they shoulde haue doone. Is not this a felowe a lone? whether thinke yowe nowe oure englishe bragger craking all the doctors to be on his parte, or this man confessing plaine ly that they be all ageinst him, and yet letting not a batten by theyme all, whether think you is more arrogant? I am sure Caluine dealeth here more sincerely, and thother more deceitfully. Iff crakyng had bene a maistery in summer games as lying is, our man mighte haue wonne of all the worlde, two games at a clappe. But there is no remedy, he must yelde to the lerned that haue opened his impudency, Therefore I le-

A DEFENSE

auē him, and take the benefit of this his maisters confession for forther confirmation of my cause. doubting nothing but that most wiese men, seeing by the aduersaries graunte all learned fathers to be on oure side, will accept it ether as a fulle prooffe, or no smaule præsumption of that truethe whiche we defend.

A brieft ioyning in reason and argument vpon the proued groundes, vvithe the aduersaries, for the declaration of Purgatory.

Cap. 5.



Auinge vndoubtedly wōne thus much both by euidēt testimony off holy writte, by the warraunt of all the learned fathers, by good reason, and by the aduersaries owne confession, I will be bouldē to bare the very ioyntes of the argument, that bothe the simple maye
acknou-

acknowledge my plaine dealing, and the Protestant haue his vauntage, if the reason stand not vpright. With out colour or glose then thus I make my proufe.

After the finnes of man be pardoned, God oftentimes poonisheth the offender, the Church poonisheth him, and man poonisheth him selfe, *ergo* there is summe payne due after sinne be remitted. Secondely this paine can not allwaies be discharged in this world, ether for lacke of space after the remission, as it happeth in repentaunce at the houre of deathe, or elles when the party liueth in perpetuall welth with oute care or cogitation of any satisfaction, therefore it must be answered in another place. Thirdly the common infirmities and the daily trespasses which abase and defily the woorkes euen of the vertuous, of their proper condicion doo deserue paine for a tyme, as the mortall offense deserueth perpetuall: Therefore as the mortall sinne, being not here pardoned

A DEFENSE

doned, must of iustice haue the reward of euerlasting pounishment: so it must nedes folow, that the veniall fault not here forgeuen, shoulde haue the reward whiche of nature it requireth: that is to saie, temporall paine.

And therefor not only the wicked, but the very iust also must trauell to haue theire daily infirmities and frailetie of theire corrupte natures forgien: crying withe oute ceassing *forgeue vs oure debtes: Quia non iustificabitur in conspectu tuo omnis viuens*. For no man a lieue shall be able to stande before the face of God in his owne iustice or righteousnesse, and if thes lighte sinnes shoulde neuer be imputed, then it were needlesse to crie for mercy or confesse debt, as euery man dooth be he neuer so passing holy. To be brieft, this debt of paine for sinne by any way remaining at the departure hense, must off iustice be answered: Whiche can not be with oute pounishment in the nexte liete, then there must be a place of iudgement

Augst.

Ench ca. 71

gement for temporall and transitory paines in the other worlde. The whole discourse made before hath geuen force enoghe to euery parte of the argument: the scriptures doo proue it, the practise of the Church confirmeth it, all the doctors by oure aduersaries graunte, agree vpon it. Yf they haue any thinge to say, here I make theime faire play: the grounde is open, the reasons laide naked before their face: remoue theime as they can. Lett theime deale simply if they meane truely, and not flourish as they vse, vppon a faulse ground, that in flowe of worddes they may couer error, or in rase of their smoothe talk ouerron trueth.

And that euery man may perceiue that wee haue not raysed this doctrine vpo reason onely or curiosity, (althoughe the graue authoritye of Goddes Church might herein satisfie sober wittes) we will now by Goddes helpe go nearer the matter, and directly make proufe of Purgatory by holy scriptures:
reciting

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reciting such placeis of the oulde and
newe testament, as shall prooue oure
cause, euen in that sense whiche the
lernedst and godlyest fathers of all a-
gies, by conference of placies or other
lyklyhood, shall fiende and determine
to be most true. Alleaging none els but
such as they haue, in the floure of Chri-
stian faith, noted and peculiarely con-
strued for that purpose whiche now is
in quæstion. That the aduersaries off
that doctrine, may rather striue withe
the saide sanctes and doctours, then wi-
the me, that will as they shall well per-
cerue doo nothing, but truely reporte
theire wordes or meaninge. Or rather
that such as haue erred in that case, by gi-
uing ouer light credit to the troblesom
teachers of these vnhappy daies, maye,
when they shall vnderstande the true
meaning of the scriptures, the constant
doctrine of the Catholike Church, the
wordes of all auncient writers, the de-
termination of so many holy coun-
cells, and the oulde vsage of all nations
by

by humble praier obteyne of God the light of vnderstanding the truethe, and the gifte of obedience to his will and worde. Or if there be any so sattled in this vnlickly secte, that he purposeth not to belcve the graue writers of ould times, nor receiue their expositions vpon suche placeis as we shall reciete, for that praiudice whiche he hathe of his owne witte and vnderstanding, yet let him not maruell at my simplicity, that had rather gene credet to others then my selfe: Or that in this hote time of contention and partaking in religion, I doo repose my selfe vnder the shadowe of so many worthy writers, as anone shall giue euidence in my cause.

That Purgatory paines doothe not onely serue Goddes iustice for the poonishment of sinne, but also cleanse and qualify the soule of man defiled, for the more seemely entrance into the holy placies, vvith conference of certaine placies of scripture for that purpose.

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Cap. 6.



IF we well consider the wonderfull base condition and state of mannes nature corrupted by our first fathers disobedience, and more and more abased by continuall misery that sin hath brought in to oure mortall lise, we shall finde the woorke of Goddes wisdom in the excellent repaire of this his creature, to be full of mercy, and full of maruell. But proceeding sumwhat further, and weying not onely his restoring, but also the passing greate auaunsment to the vnspeakable glory of the elect, there shall reason and all oure cogitations vtterly faint and faile vs.

The kingdom prepared is honoured with the maiesty of the Glorious Trinity, with the humanity of Christe oure Sauour, with the blessed Mary the vessel of his Incarnation, with the bewtifull creatures and wholly vndefiled,

led, of al the ordres of Angelles. Ther
 can nothing doubtlesse present it selfe
 before the seate of Goddes glory, nor
 stand in his sight, that hath any blemi-
 she of sinne, any spotte of corruption,
 any remnaunt of infirmity. There may
 no creature matche with those perfect
 pure natures of spirituall substance in
 the happy seruice of the holy Trinity,
 that is not holy as they be, pure as they
 be, and wholly sanctified as they be. No-
 thing can ioyne with theyme in free-
 dom of that heavenly city, in the ioy-
 full estate of that triumphant cōmon-
 wellthe, that is not purified to the po-
 ynt, and by the woorke of Goddes own
 hande fully fined and perfieted. This
 is the newe City of Hierusalem, whi-
 che the holy Apostle sawe by vision:
Nec in eam intrabit aliquid coinquinatum.
 Nothing shall entre therin, that is defi-
 led. It is the Church with oute spotte
 and wrinkle, it is the temple of God, it
 is the seate of the lambe, and the land of
 the lyting:

VVhat
 purity is
 required
 for then-
 trance in
 to heauē;

Apo. 21.

H

Nowe

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Nowe our kinde, notwithstanding
oure pitifull faulle and singulare fray-
lery, with exceding corruption and vn-
aptenesse bothe of body and soule, ha-
the yet by Christe Iesus oure redemer,
the assurance of this vnestimable bene-
fite, and the felowship of perpetuall
fruition with the Angels. To whome
as we must be made aqull in rounge
and glory, so we must in perfect clea-
nes be fully matched with theime. For
it were not agreeable to Goddes ordi-
nary iustice, who in this earthly sanct-
uary expressely forbiddeth the oblati-
ons of the vncleane, that he shoulde in
the coelestiall soueraigne holy ack-
nouledge any nature that wer not pure
and vndefiled: or make mannes condi-
cion not abettered, aqull to the dig-
nity of Angelles that neuer were repro-
ued: wherby vniustice might appeare
in God, or confusion in the heauens
commonweleth, where onely all ordre
is obserued.

And though mannes recouery after
his

Leuit. 21.

*Rupert.
de diuin. i.
of. l. 6. ca.
36.*

his faule be wrought by Christ, and the perfect purgation off sinnes by the bloodde of him that onely was without sinne, yet it was nott conuenient, that the might of that mercy should worke in this freedom of oure willes, with owte all payne of the party, or trauell of thoffenders. Wheroff man streght vpon his miserable dounefall (as S. Ambrose excellently well noteth) had warning by the fyery swthord *In psal. 118* *ser. 20.* houlden at the entraunce of paradise: therby putting him in remembraunce, that the returne to blesse so soone loste, shoulde be throghe fiere and swthorde hardely achieved ageyne. Therefore if any man thinke the onely forgiuenesse of oure sinnes paste, sufficient ether for the recouery of oure first degree, or the atteyning of forther dignity in the glory of the Sanctes, he seethe not at all what a deape stroke sinne hath sett in mannes soule, what filthe and feeblenesse it hath wrought in the body, what ruele and dominion it beareth in

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this our mortality, what care all perfect men haue hadde, not onely in the healing of the deape wounde, but allso in purging the reliques, and full abbatting the abundant matter therof. And yet when man hathe with all his might wraстled with the poure of sinne, being in this estate, he can not be able to recouer the worthinesse of his creation, muche lesse the passing honour and ende of his redemption. Let him washe and water his couth with teares, let him weaken his body with fasting, and humble his heart with sorow: Happely the fiery swhorde shall not hinder his passage after his departure, yet tyll the separation of the body and the soule, full freedom from sinne or perfect purgation therof (excepting the priuilege of certayne) can not be fully obteyned. Wherin yet mercy at thende hathe the chieff stroke, by which the soule that was the principall vessell of sinne, and no lesse abased then the body, shall oute of hand in the perfectest sort, obteyne

teyne the purity of Angelles and fellowship with theime for euer.

I maruell not now to see the Prophet seeke not onely for the remission of his greuous sinnes, but to be better cleansed, to haue theime wholly blotted owte, to be made as white as snowe: behoulding the purity that is requisite for a citizen of the coelestiall Hierusalem. And I note this the rather of the soule, bicause I see that the body allso, before it can shake of the stroke and plage of sinne, must be driuen (by the common course) to dust and elementes, that being at the ende raised vppe ageine in the same substance, may yet wholly in condicion and quality be so straungely altered, that in honoure and immortality it may euerlastingly ioyne with the soule ageyne. To the newnesse wherof, the very elements that before answered it in qualityes off corruption, shall be perfectly by fyre reformed, and serue in beauty and incorruption æternall. Yff sinne then be

*August. li.
20. de ci-
uit. ca. 16.
1. Cor. 15.*

A DEFENSE

so reuenged and thoroughly tryed oute of mannes body, and all corruption owte of these elements for the glory of that newe and æternall kingdom, shall we doubt of Goddes iustice in the perfect reuenge of sinne in the soul, or purifying that nature, whiche as it was most corrupted and was the very seate of sinne, so namely apperteyneth to the company of Angelles and glory euerlasting? It were not otherwise agreeable to Goddes iustice suerely, nor conuenient for the glorious estate to coom: it were nether right, nor reason.

Note.

He will then, where man neglecteth the day of mercy, sharply viler with torment, him sellse: and bothe pource and purifye the drosse of oure impure natures defiled and stayned by sinne, with iudgement and rightuousnesse.

Isaie. 4.

Abluet Dominus sordes filiarũ Syõ, & sanguinem Hierusalem, lauabit de medio eius, in spiritu iudicij, & spiritu ardoris. Oure lord shall waish oute the filthe of the doghters of Syon: and will cleanse
blodde

blodde from the middest of Hierusalem, in the spirite of iudgement, and the spirite of burnyng. But bicause we will not stand vpon coniectures in so necessary a poynt, yowe shall see by what scriptures the graue and learned fathers haue to my hand confirmed this beleued trueth. And first I will recyte those placyes whiche doo set furthe bothe the quality and condicion of that poonishment, whiche God taketh vpon man for sinne in the other worlde: and also did geue iust occasion to our forefathers of the name of Purgatory.

There be two textes of scripture to this purpose so like, that many of the doctours, for better conference in so weghty a case, haue ioyned theime together to make their proufe full: and so will I doo by their example. The first is in the thirde chapter of the Prophet Malachie in these wordes. *Ecce venit di-*

Malach. 3.

cit Dominus exercituum, & quis poterit cogitare diem aduentus eius? Et quis stabit ad videndum eum? Ipse enim quasi ignis

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conflans, & quasi herba fullonum: & sedebit
conflans & emundans argentum, & purga-
bit filios Levi, & colabit eos quasi aurum &
argentum, & erunt Domino offerentes sa-
crificia in iustitia. Et placebit Domino sa-
crificium Iuda & Hierusalem, & cetera.
Beholde he commeth (saith the Lorde
of hostes.) And who maye abyde the
daye of his comming? Who can stand
and endure his sight, For he is like mel-
ting and casting fier, and as the washers
herbe. And he shal sit casting and trying
oute siluer, and shall pource the chil-
dren of Levi and clesse theime as goul-
de or siluer. And then shal they offer sa-
crifice in righteousnesse: and the offe-
ringes of Iuda and Hierusalem, shall be
acceptable vnto our Lorde. And thus
farre spake the prophet. The second is
this, taken out of the first epistle to the
Corinthians. *Secundum gratiam Dei quae
data est mihi, vt sapiens architectus funda-
mentum posui, alius autem superaedificat.
Vnusquisque autem videat quomodo super-
aedificet. Fundamentum enim aliud nemo po-
test*

Sops

Cap. 3.

test ponere, præter id quod est positum: quod est Christus Iesus. Si quis autem superedificat super fundamentum hoc, aurum, argentum, lapides preciosos, ligna, fœnum, stipulam, vniuscuiusque opus manifestum erit. dies enim Domini declarabit, quia in igne reuelabitur: & vniuscuiusque opus quale sit ignis probabit. Si cuius opus manserit quod superedificauit, mercedem accipiet: si cuius opus arserit, detrimentum patietur: ipse autem saluus erit, sic tamen quasi per ignem.

Thus in english: According to the grace of God geuen vnto me, as a disciete builder I haue laide the groundewark: but another buildeth thereon. Let euery man be circumspect howe he buildeth on it. For no fundation can be laide, but Christe Iesus, which is already laide. Yff any man builde vppon this groundewark, gould, siluer, precieuse stones, wodde, hay, or stoorle, euery mannes worke shall be laide open. For the daye of oure Lorde will declare it, bicause it shall appeare in fiere. And that fiere shall trye euery mannes woorke what it is: yf

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any mannes worke erected vpon that foundation doo abide, he shall receiue rewarde, but if his worke burne, he shall susteine losse (or it shall susteine losse, meaning by the worke it self, as the text well serueth also) but him selfe shall be saued notwithstandinge, and that yet as throughe fire. These be S. Pauls wordes.

Nowe as men studious of the truth, careful of oure faith and saluation, and fully free from contention and partaking, let vs entre into the searche off the meaning of these two textes, with suche plainesse and sinceritie that I dare saie the aduersaries theime selues shall not mislike our dealing. We will folowe all lyklyhoodes by comparing the scriptures together, and admit with all, the connsell and iudgement of such our elders, as hy their confession shall be taken for holy, learned, and wise. First the Prophet and Apostle bothe, make mention of purging and of purifying sinne, and corruption of mannes impure

Plaine dealing.

impure or defiled workes: they bothe
 agree this cleansing or trying oute off
 the filthy drosse gathered by corrup-
 tion of sinne, to be doone by fier: they
 bothe throughly folowe the similitude
 of the fornace and gouldsmith in fi-
 nyng his metalles, and trying oute the
 drosse and base matter from the perfect
 finesse of more worthy substance:
 they bothe plainly vtter their mea-
 ninges of suche as shall afterward be
 saued, though it be with losse: geuing
 vs to vnderstande, that the parties so
 purged, shall be after their triall wor-
 thy to offer a pure sacrifice in holy-
 nesse and righteousness: They bothe
 note this purgation to be wrought by
 the hande of God. All these must nee-
 des be confessed, euen of the contrary
 teachers: whiche thinges together, con-
 teine more probability for the proufe
 of oure purpose, then they can for any
 other sense finde. But now touchinge
 the texte nearer, and finding that this
 worke of mannes amending shall be
 wrought

A DEFENSE

wrought in the next liefse, then it must nedes so induce this sense, that no meaning may well be admitted, whiche evidently setteth not forth the truthe of Purgatory.

1. And that this worke is not properly taken for any suche trouble or vexation that may fall to man in this liefse, but for a very torment prepared for the next worlde, firste the quality of the iudgement, and meanes in the execution of that sentence of God (whiche is named to be doone by fiere) seemeth rather to import that, then any other vexation, the poonishment of the
2. worlde folowing allwaies lightly so termed. Then man is in this purging only a sufferer, which belongeth namely to the nexte worlde. But especially
3. that this sentence shall be executed in the day of our Lorde, which properly signifieth ether the day of our death, or the sentence of God whiche streghte foloweth vpon death: or the laste and generall iudgement. All the tyme off
mans

mans liefc wherein he foloweth his freedom, is called *Dies Hominis*: the daie of man, bicaufe as man in this liefc for the moft parte ferueth his owne will, fo he often neglecteth Goddes: but at his deathe, there beginneth *Dies Domini*: Where God executeth his ordinance and will vpon man. This triall then of mannes misdeedes and impure workes, muft ether be at his deathe, or after his departure by one of the two iudgementes. But if we note diligently the circumftances of the faide letter, it fhall appeare vnto vs, that this purgatiō was not ment to be onely at mannes death: both bicaufe it fhall be done by fyre, whiche (as is faide) commonly noteth the torment of the next liefc: and then S. Paule expreffely warneth vs to take hede what we builde, in refpect of the difference that may fall to fuche as builde fine workes, and other that erect vppon the foundation, impure or mixte mater of corruption: but the paines of deathe being common to the beft,

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3.

best, as well as to the worst or indiffer-
 rent, and no lesse greuous in it selfe
 to one then the other, can not be im-
 ported by the fire whiche shall bring
 losse to thone sort, and not paine tho-
 ther. Besides all this, that day which the
 prophet speaketh of, shall be notori-
 ous in the sight of the worlde and very
 terrible to many: And S. Paule plainly
 affirmeth, that in this iudgement there
 shall be made an open shewe of suche
 woorkes as were hidde before from
 man, and not discerned by the iudge-
 ment of this world: whiche the priuate
 deathe of one manne can not doo. And
 lightely thapostle warning man of the
 sentence of God in the next lyefe, ad-
 monisheth him that oure dedes must be
 laide open before the iudgemēt seate of
 God. so here. *Dies domini declarabit, quia
 in igne reuelabitur*: the day of oure lord
 will open the matter, bicause it shall be
 shewde in fyre. Last of all, the Prophet
 nameth the tyme off this sharpe tryal,
Diem aduentus domini: whiche is a pro-
 per

2. Cor. 5.

4.

per calling of one of the iudgements: ether that whiche shall be generall at the last day, or elles that whiche euery manne must first abyde streghte after his departure, when he shall be called to the peculiare reckoning for his owne actes. In ether of whiche iudgements, this purging and amending fire shall be fownde. For as in that generall wast of the whole world by the fyre of conflagration, whiche is called *ignis præcedens faciem iudicis* because it awaiteth to fulfill Christes ordinance in the day of his second comming, as in that fier the whole man both body and soule may suffer losse and extreme payne for his poonishment or purgation, and yet by that same fyre be saued: euen so oute of doubt at this particulare iudgement streght vpon euery mannes death, the soule of the departed if it be not before free, must suffer paines and Purgation by the like vehement torment woor-king onely vpon the soule, as the other shall doo on the whole man. And the prophets

Magis. l. 4
dist. 47.

2. Petri.
Cap. 3.

A DEFENSE

prophets wordes now alleaged, do meane principally of the purgation that shall be made of the faithfuls corrupted woorkes, by the fiere of conflagration, in the seconde comming of Christe: though he his wordes well proue the other also, as S. Paule too, meaneth by theyme bothe.

That there is a particulare indgement and priuate accompte to be made at euery mannes departure, off his seuerall actes and dedes, vvith certaine of the fathers mindes touching the textes of scripture alleaged before.

Cap. 7.



Nd though such as shall liue at the comming of the iudge in the later daye, shall then be purged of theyre corruption and base woorkes of infirmity, by the fyre that shall abetter and alter the impure nature of these corruptible elements, or otherwise according to goddes ordinaunce: yet the common sort
off

of all men whiche in the meane tyme depart this worlde, must not tary for their purgation till that general amending of all natures, no more then the very good, in whome after their baptism no filthe of sinne is fownde, or if any were, was wiped away by poenance, muste awayte for theyre saluation: or the wicked tary for theyre iuste iudgement to damnation. But streght this sentence ether off iudgement or mercy, must be pronouncid: and therefore it is called the particulare iudgement, by which the soule onely shall receyue well the or woe, as at the day of the greate accompt bothe body and soule must doo. Of this seuerall triall the holy Apostle S. Paule saith: *statutum est omnibus hominibus semel mori, post hoc iudicium*: It is determined that eue-ry man once must dye, and after that cometh iudgement. And a nother scripture more expressely thus: *Facile est coram domino reddere unicuique in die obitus sui, secundum vias suas*. It is an easy
I matter

The par-
ticulare
iudgemēt

Ad hebr. 9

Eccles. ii.

A DEFENSE

matter before oure lorde, that euery man at the day of his death shulde be rewarded according to his lyefe and ways. Agayne in the same place: *Memor isto iudicij mei: sic enim erit & tuum, mihi heri, & tibi hodie.* Haue in remembraunce my iudgement, for such shal thy nowne be: yester day was myne, to day may be thyne. And therfore S. Ambrose saith, that with oute delay the good poore man was caryed to rest, and the wicked riche owte of hand suffered torments.

*Super 5.
ad Roman.*

That euery man (saith he) may feelee before the day of iudgement, what he muste then looke for. And in another place the same holy man writeth, that Iohn the beloued of Iesus is alledy gone to the paradise of euerlasting blesse, passing as fewe shall doo, the fiery sworde at the entraunce off ioy with oute all stoppe or tariaunce: because the fiere of loue in his lyefe tyme had such force in him, that the amending fyer after his chaunge should take

*In psal. 118
ser. 20.*

no

no houlde of him at all, so saith Ambrose. But of this priuate iudgement the Reuerent Bede hathe a goodly sentence in the fyfte of his historye. *Meminerimus facta & cogitationes nostras non in ventum diffluere, sed ad examen summi Iudicis cuncta seruari, & siue per amicos Angelos in fine nobis ostendenda, siue per hostes.* Let vs remembre (saith he) that al oure dedes and thoghtes shall abide, and not be caried a way with the winde, but be reserued to the examination of the highe Iudge: and so shall be laide before oure face at oure ending, ether by our good or aduersary Angells.

By all whiche it is euident, that the soules sleape not: (of which errour Luther was also noted) nor be reserued in doubt of their damnation, ether perpetuall or temporall, tyll the latter day: but streght waye receyue as they deserved before in their lyefe, ether welth or wofull paines.

The soules be not in doubt of their damnation or saluation, til the day of iudgement.

In this day of oure lorde then this Purgatory paines must beginne, to all

A DEFENSE

suche as haue after theyre Baptisme, where they layde the foundation off Christes faith, builded the workes off lesser sinnes and imperfection, and not wasshed theyme a way by p̃naunce in theyre lyfe, nor obteyned mercy for the same. The whiche trueth, the places of the Prophet and Apostle before alleaged with out al vnsemely wrething or wraesting doo so plainly beare, that if ours were a sense neuer hearde of before, yet the onely comparing off the textes, and necessary circumstancies off the letter might rather dryue vs to that meaning, then any other that they can euer alleage or proue. But now, as Catholikes euer doo, keping the owlde meaning and fourging no newe, geuing no other sense then that whiche the persuation of all Christian people both learned and simple hath driuen from the beginning of oure faith downe to oure dayes, and framyng no other vnderstanding then that whiche we finde expressely in the learning and faith off
our

our fathers bothe set forth and proued, who is so rude in iudgement, or so entangled with any contrary opinion, that will not acknowledge the trueth and doctrine euery way so compassed with proufe and all liklihoods?

But as reason is, and my promesse was at the beginnyng. I will lett the good Christian see the wordes of most notable auncyent writers, that he may reioyse his faithe to be so suerly grownded. First then yowe shall perceiue that S. Augustine expoundeth the texte off *cap. 3.* the prophet Malachie before recited, for purgatory paynes euen as I saide. I am certeyne he may muche moue our aduersaries, as one whome they chaleng to be patrone of som of their opinions: but howe vniustly in all poyntes, God knoweth, and in this matter especially yowe shall nowe perceiue. After the rehersall of the Prophets wordes and wel *Lib. 10. de ciuit. Cap. 25.* weying the matter, he thus writeth.

Ex ijs quae dicta sunt videtur euidentius apparere, in illo iudicio quasdam quorumdam

A DEFENSE

purgatorias pœnas futuras. Vbi enim dicitur
 Quis sustinebit diem introitus eius?
 aut quis ferre poterit vt aspiciat eum?
 quia ipse ingreditur quasi ignis confla-
 torij, & quasi herba lauantium, &
 sedebit conflans & emundans sicut ar-
 gentum & aurum, & emundabit
 filios Leui, & fundet eos sicut aurum
 et sicut argentum, quid aliud intelli-
 gendum est? dicit tale aliquid & Isaias:
 Lauabit dominus sordes filiorum & fi-
 liarum Sion, & sanguinem emundabit
 de medio eorum spiritu iudicij, & spi-
 ritu combustionis. Nisi forte sic eos di-
 cendum est emundari à sordibus, & eliquari
 quodam modo, cum ab eis mali per pœnale iu-
 dicium separantur, vt illorum segregatio at-
 que damnatio purgatio sit istorum, quia sine
 talium de cœtero commixtione victuri sunt:
 sed cum dicit, & emundabit filios Leui,
 & fundet eos sicut aurum & argen-
 tum, & erunt domino offerentes ho-
 stias

stias in iusticia, & placebit domino sacrificium Iuda & Hierusalem:

Uti que ostendit eos ipsos qui emundabuntur, deinceps in sacrificijs iustitie domino esse placituros: ac per hoc ipsi a sua iniustitia emundabuntur, in qua domino hostie displicebant. porro in plena perfectaue iustitia ipsi erunt cum mundati fuerint: quid enim acceptius deo tales offerunt quam seipsos? verum ista quaestio de Purgatorijs pœnis, ut diligentius pertractetur in tempus aliud differenda est. thus in Englishhe.

By the foresayde wordes it semeth very euident, that in the tyme of that iudgement there shall be certeyne Purgatory paynes for sum sorte off men. For when it is saide: *Who can be able to susteyne the day of his comming? who can stande in his sight? bicause he shall sitte trying owte and purifyng as it were gould and siluer, and entre in lyke the fier of the fornace, and as wasshers sope: he shal make cleane the sones of Leui and*

A DEFENSE

cap. 4.

shall trye theime as goulde and siluer:
 What other thing by all these words cā
 be ment? (but purgatory paines) Name-
 ly seeing the prophet Eſay hath the li-
 kein theſe wordes. *God ſhal waſſhe a*
waye the filthe of the ſonnes and dogh
ters of Syon, and purge blodde frō the
middeſt of theime, in the ſpirite of
iudgement and fier. Except a mā might
 conueniently ſay that they ſhal be waſ-
 ſhed from filthe, and as yowe woulde
 ſaye newe fourged, when the wicked
 by finall iudgement are ſeuered owte
 of theire company: that ſo theire de-
 parture and damnation may be the pur-
 gation of the reſt, bicauſe after that
 daye they ſhall lieue for euer without
 the company of the badde. But when
 the Prophet ſaith more, *that he will*
clenſe the childrē of Leuy, and purify
theime as gould and ſiluer, that they
may offer theyre oblations in rightu-
ouſneſſe, and the ſacrifice of Iuda and
Hie-

Hierusalem shall please oure Lorde.

He surely giueth vs to wiet, that euen the same selfe men whiche shall be purged, must afterwarde offer to God the sacrifice of iustice, that being once thus amended of their vnrightuousnesse, in whiche their offeringes could not be acceptable vnto God, may afterwarde in pure and perfect iustice offer theime selues as a most pleasaunte hoste and oblation vnto our Lord. But this quæstion of purgatory paines I will differ to a further treaty hereafter. All this hathe S. Augustine: Whereby we may both acknowledge his minde and the Prophets meaning: whiche according to the grace geuen vnto him in the expounding of scriptures, he hath sought owte by conference of that place with other thelike owte of Esay, by weiyng discretely the whole circumstance of the letter, and finally by comparing of the other meaning, whiche to summe might haue bene reackoned apte and mete for that place. In all

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whiche dooing he was as farre from rashe iudgement, as our newe doctours be from good aduisement.

But bicause he referreth vs to the further discussing of the same matter afterward, in the named woorke: it shal be to oure purpose not a litle, to haue this doctours full minde and constant iudgement therein. In the xxj. booke after muche matter vttered, and very depe discussing of the cause, he maketh this grounded Conclusion. *Temporales pœnas alij in hac vita tantum, alij post mortem, alij nunc et tunc, veruntamen ante illud sæuerissimum, nouissimūque iudiciū patiuntur. Non autem omnes veniunt in sempiternas pœnas quæ post illud iudiciū his sunt futurae, qui post mortem sustinent temporales: nam quibusdam quod in isto non remittitur, remitti in futuro sæculo, id est ne futuri sæculi æterno supplicio puniantur, iam supra diximus.* Temporall paines (that is to say poonishment whiche shal haue an end) some men suffer in this liefe, some other after their deathe, and o-
other

ther som, bothe nowe, and then: But al
 this before the daie of iudgement that
 is the greatest and last of all other iud-
 gements: not all that be temporally
 poonished after their departure
 com in to paines perpetuall which shall
 be after the generall daie: for we haue
 already declared, that there be certeine
 which haue remission in another worl-
 de, that is to saie a pardon that they be
 not poonished euerlastingly, that had
 not forgeunesse in this. By these wor-
 des we may be assured, that as in the
 next liefte there be paines endlesse and
 perpatuall for the wicked, so in the sa-
 me worlde after oure end here, there
 must nedes be som transitory poonish-
 ment and correction, for suche of the
 meane sorte as shall afterward be saued.
 And againe he speaketh (as I take it) of
 the fyer of Conflagration that shall in
 the latter day pounge some that be me-
 ne, and waste other that be wicked, and
 send theime from that praesent poonish-
 ment, to further aternall damnation. I
 will

Tempo-
 rall pai-
 nes in the
 next liefte
 as well as
 in this.

A DEFENSE

will recite his owne wordes, that ye may perceiue the perpetuall constancy off this excellent mannes minde in this matter. It shall also be a testimony sufficient for the vnderstanding of S. Pauls wordes now before alleaged. *Si ædificauerit super fundamētum, ligna, fœnũ, stipulam, id est mores seculares fundamento fidei suæ super ædificauerit, tamen si in fundamento sit Christus, & primum locum ipse habeat in corde, & ei nihil omnino anteponeatur, portentur et tales: Veniet caminus & incendet ligna, fœnum, stipulam: ipse inquit saluus erit, sic tamen quasi per ignem. Hoc aget caminus: alios in sinistram separabit, alios in dexteram quodammodo eliquabit.* Yf any man erecte vppon the foundation woodde, hay, or strawe, that is to saye worldly affections vpon the groundewark of his saith: if yet Christ be in the foundation, and beare the greatest stroke in his harte, so that nothing be præferred before him, suche may well be borne withall. for the fiery fornace shal come and burne the woodde, hay and stoble,

Serm. 3. in
Psal. 103.

stoble, and shall be saued, as the Apostle saith, though it be for al that throughe the fyer, that fornace then shall parte some to the lyste hande, and try forth other (if a mā man may so tearme it) to the right hand.

And as S. Augustin taketh these base substances of wood, hay, or stoble, to signify wordely affections and seculare desires: so S. Ambrose noteth by the same, vaine, curious, and vnprofitable doctrines: the drosse of whiche friuolous matter muche corrupting the sincerity of oure faithe, must be separated from the foundation, by the fyer of the saide fornace. For this is a generall doctrine with owte exception, that what so euer be vnderstanded by those light matters, whether it be a difformity in lief or in doctrine, that onely defileth and not vtterly destroyeth the faithe whiche is the foundation, nor wasteth the loue due vnto oure Lord, what so euer (I saie) that be, it must be tryed oute by the spirite of iudgement and fier.

*In com. su-
per hunc
locum.*

A DEFENSE

fier. Briefly then, thus S. Ambrose expoundinge the Apostles woordes.

In commen
tarijs super
3. c. 1. ad
Cor.

He shall be saued by fier, writeth,
Ostendit illum saluum quidem futurum,
sed panam ignis passurum, ut per ignem pur
gatus fiat saluus, & non sicut perfidi aeterno
igne in perpetuum torqueatur. The apo-
stle declareth that he shal be saued, and
yet suffer the paines of fyer: that being
poured by that fyer, he may so be sa-
ued, and not as the vnfaithfull, perpe-
tually be tormented in euerlasting fire.

This temporall torment of the next
liefe S. Hierom very fitly calleth. *A*
iudgmēt of god ioyned with mercy, the
continuance whereof, or other circun-
stancies to serue mennes curiosity he
dare not define, being contented
oute of doubt to beleue that certeyne
finners be in greuous torments, and yet
not with owte hope of mercy. these be
that holy mannes wordes in his com-
mentaries vpon the Prophet Esai, taul-
king by occasion, of the continuance
of purgatory paines. *Quod nos solius Dei*
scientia

Cap. vlt et
in primum
Cap. Exech
in illud, vi
di quasi spe-
cie electri.

*scientiæ debemus relinquere, cuius non solum
 misericordiæ sed & tormēta in pondere sunt:
 & nouit quem, quomodo, & quamdiu debe-
 at iudicare. Solumque dicamus quod huma-
 næ conuenit fragilitati, Domine ne in fu-
 rore tuo arguas me, neque in ira tu-
 a corripas me : & sicut diaboli omnium-
 que negatorum atque impiorum qui dixe-
 runt in corde suo non est Deus , credimus æ-
 terna tormenta, sic peccatorum atque impio-
 rum, & tamen Christianorum, quorum ope-
 ra in igne purganda sunt atque probanda,
 moderatam arbitramur & mixtam clemen-
 tiæ sententiã iudicis. In englishe: We must
 cōmit this secrete to Goddes wisedom
 and knowledge, whose not onely mer-
 cy, but iudgemēt and iuste pounishment
 be paied . For he right well knoweth
 whome, how, and what time he ought
 to pounish . And let vs onely as it be-
 commeth oure frailety crie owte: Lorde
 in thy furious wrath argue me not, ne-
 ther correct me in thy angre: for as we
 beleue the æternall damnation and tor-
 ment*

A DEFENSE

ment of the deuill with the forsaken
forte and wicked, that saide in their
hart there is no God, so we suppose,
that vpon sinners and euil men, being
yet christen men, whose woorkes shall
be bothe poured and tryed by fyer, shal
be pronounced a moderate sentence mi-
xed with mercy and clemency. Loe
here, this worthy writer graunteth
there be two sortes of pounishments by
fyer, one of the damned spirites and
wicked men æternall, and an other off
certeyne that in their lyfse were sin-
ners, and sum wicked men too, who
yet being in Christes Church and v-
sing the benefite of the blessed sacra-
ments, had theyre sinnes so forgeuen,
that not purging their wicked lyfse
by sufficient poenaunce in their dayes,
they must of necessity entre into the
torment of transitory fyere, there to be
poonishid not in rage and rigoure with
out pity, but in anger of fatherly corre-
ction ioyned with clemency and much
mercy.

Origen

Origen is alleaged for oure cause, vpon
vvhose erreure in a matter s^m vvh^t apper-
teyning to oure purpose, S. Augustines iud-
gemēt is more largely soght: and ther vwith it
is declared by testimony of diuerse holy au-
thors, vvh^t sinnes be chefely purged in that
temporall fyre.

Cap. 8.



Hese three noble lear-
ned men might right
wel satisfie oure search,
for the sense of the tex-
tes bothe off the Pro-
phet and Apostle, and persuaide any re-
asonable man in the whole cause: yet
for that there be som that meane not to
relent in their lewde opinions, for light
proffers, I will store theime with testi-
monyes.

Origenes, one of greate antiquity, in
many places of his woorkes vnderstan-
deth bothe the saide textes of Malachie
and S. Paule in the like sorte: by whome
we may well take a greate taste of the
tyme and churche where he liued, what
men of wisdom and vertue then iudged

K

off

A DEFENSE

Homil. 12.

off thinges, whiche nowe of fooles be
 contemned, and of hæretikes condem-
 ned also. But namely vpon the prophet
 Jeremy in these wordes : *Si post funda-
 mentum Iesu Christi, non solum in tuo corde
 aurum, argentum, & lapidem preciosum
 superædificaueris, verum & ligna, fœnum,
 & stipulam, quid tibi vis fieri cum anima
 seiuncta fuerit a corpore? vtrum ne ingredi
 vis in sancta cum lignis tuis, & fœno, & sti-
 pula, vt polluas regnum dei? an propter lig-
 num, fœnum, & stipulam, foris residere vis,
 & pro auro, argento, lapide precioso, nil mer-
 cedis accipere? sed neque hoc æquum est. Quid
 ergo sequitur, nisi vt primũ propter lignum
 ignis tibi detur, qui consumat fœnum, lig-
 num, & stipulam &c.* Yf vpon the foun-
 dation, which is Christe Iesus, thou do
 not onely buylde goulde, siluer, and
 preciouſe stone, but also woodde, hay,
 and strawe, what doost thou looke for
 after thy death? wilt thou entre into
 the holy places with thy wodde, hay,
 and stoble, and defile the kingdom off
 God? or elles for thy woodde, hay, and
 straw,

straw, thow wylte abyde furthe: and so
 lyese the rewarde of thy goulde, siluer,
 and preciouſe ſtone? But that were no
 reaſon: then there is no way but one,
 firſt to receyue fier for to conſume and
 burne owte thy wood, hay, and ſtooble:
 and then afterward to receyue for thy
 better workes, the rewarde of ſaluation,
 ſo ſaith Origen. Whoſe iudgement iff
 any man miſtruſt in this poynt, bi-
 cauſe he erred in other, let him learne
 to miſcredet onely his or other mennes
 ſingulare opinions and priuate phanta-
 ſyes, wherin they diſagreed from the
 reſidew of the common body of Chriſt
 his Church, and not contemne in any
 man the confirmation of the vniuerſal
 ſenſe; whiche he findeth in the vni-
 forme doctrine of all other Chriſtian
 Catholikes. In deede it was ſo euident,
 that this Purgatory fyre of whiche the
 Apoſtle ſpeaketh, ſhoulde be in the o-
 ther lyefe, that this learned man after-
 ward, leauing the meaning whiche the
 holy Church had opened for the prouf

*Bafil. Cap:
 penult. de
 ſpiritu ſan-
 cto.*

A DEFENSE

Vincent ty

*De fide &
operibus
Cap. 16.*

off certeyne transitory poonishment in the next worlde for meaner offenders, woulde of his owne heade go forward (whiche is the bane of many a goodly witt) and mainteyne that all greuous crimes, and most wicked maners might be purged by this fyre after death, and the partyes in tyme saued, so that they had faithe for their foundation. wherby (as S. Augustine noteth of him) he made onely faith to saue the wicked, withowte repentaunce or good workes. Ageinst whiche perniciousse error the saide doctour often writeth: and proueth that this place of S. Paule can not make for the delyuery of the wicked or greuous offenders in any case. And being sumwhat vrged by the aduersaryes arguments, or elles bicause he woulde take all howlde from theyme whiche they seemed to haue by that scripture, he seeketh theime owtea nother meaning, not contrary at all to the trueth of Purgatory: but yet farther off their purpose. Declaring that this fyre might

might(as he saith there) signify summe greife off this worlde , for the abatyng of summe inordinate affections that be founde in many euen towardes thinges otherwise lawfull. Though he was very lothe to auouche this as the vndouted meaning of that scripture, being pleaced with any other wherby they shoulde not be forced to deny the æternall damnation of impænitent sinners:as in deede he neuer gaue this meaning but where the Origenistes did vrge him, and in such places only where he answereth to Origen's argumentes. for in other places where he was free from contention with the saide sectes, he euer in expresse termes grounded the doctrine of Purgatory vpon the Apostles wordes . Yea euen in the same answer to the aduersary he was so mindful of Goddes iustice in the world to coom , and ferd lest he might geue any occasion of the contrary errour to deny purgatory , that in the same talke with the Origenistes , he confesseth

A DEFENSE

there might wel be summe greffe in the
nexte lyefe allso, which might likewise
purge and delyuer a man from the loue
of transitory thinges, wherwithe the
best sorte of men be in this our misery
often very sore loden. Allthoughe in
dede he doubted whether any suche af-
fection and loue of thinges deare ynto
vs in this worlde, as of wiefse, kinred,
acquaintance, or suche lyke might re-
maine in man after his departure hense,
and so there in time to be lessened, and
in fine vtterly remoued or worne away,
by som greefe and sorow which in the
nexte lyefe might by the lacke of the
said thinges, vexe and molest his minde.
As we see it commūly faule in this pre-
sent liefse, where man by diuerse prof-
fitable troobles of this worlde, lerneth
to set light by thinges, which in ordre
he might well loue: being for all that
more merite to forsake theyme. And of
this pointe S. Augustine hathe these
wordes in one place: *Tale aliquid fieri*
etiam post hanc vitam incredibile non est: &

virum

Ench: Cap.
67. & 68.

Ench: Cap.
69.

Utrum ita sit queri potest, sum such thing may well be after this lyefe, and therof quæstion may be made. By whiche wordes, the hæretikes of oure tyme ether of ignorance or of malice (whiche be euer yoked to gether in suche men) haue borne the simple in hand, that this holy doctour doubted of Purgatory. A little houlde wil serue such wringers: because he doubted of it, they be-
 leue, as they thinke by good authority, that with owt doubte ther is none at al. Yff S. Augustine had but saide, *belike there is no suche meane place in the lyefe folowing*: mary fir then they might haue picked more matter of their infidelity: and yet of that speach determining no certeinty, there had bene no greate cause why they shulde haue forsaken the iudgement of Goddes Churche. But now he so doubteth, that he fyndeth more cause to thinke there should be one, then that any man might gether vpō his wordes, that ther should

This cler-
 kly argu-
 ment our
 englishe
 apologie
 vrgeth.

A DEFENSE

be none at all. No nor he neuer went
 so farre good reader, as to make any
 doubte of Purgatory paynes, for poo-
 nishment of sinnes committed in the
 worlde. For in all the same booke where
 he hathe the lyke saing, and almost in
 the very same places, he houldeth as a
 matter of faith, and to be beleued of all
 Christen men, that the prayers of the
 liuing doo release som of their paines
 in the next life. And he constantly as
 all other Catholikes euer did, confes-
 seth that the sinnes or vncleane wor-
 kes of the liuing not duely by p̄naūce
 wyped away in this worlde, must be
 mended after oure deathe: all though
 it be very doubtfull in dede, whether
 there be any worldly affections lefte in
 mannes mynde vntaken vppe by death
 and resolution of the body and the
 soule, the care and remembrance wher-
 of, might be afterward by sorowe bothe
 purged and pounished.

And this to be his meaning, and that
 he termeth here purgatory, the grieve
 whiche

whiche a man hathe in losing that
whiche he loued in this mortall lise,
his owne wordes testifye in euery off
those workes in whiche he kepeth this
combate with Origenistes. In one place

Lib. 21. de
Ciuit. 26.

thus. *Quod sine illicenti amore non habuit,
sine dolore vrente non perdet: & ex earum
rerum amissione tantum necesse est vt vrat
dolor, quantum hæsere amor.* That which

by tiklinge loue was kepte, can not be
loste with oute burning greife. And loo-
ke howe fast the loue of suche thin-
ges did cleaue to mannes mind, so farre
must sorow burne. So in the like talke

ca

with thesaide Origenistes, in his booke
de fide & operibus, he foloweth the same
signification of Purgatory. *Hæc igitur*

(saith he) *quoniam affectu dilecta carnali
non sine dolore amittuntur, qui sic ea habent,
in eorum amissione passi detrimentum, per
ignem quendam doloris perueniunt ad salu-
tem:* these thinges being by carnall af-
fection loued, be not lightly lost with
oute greife, and therefore those that thus
be affectionate, fele losse in parting

A DEFENSE

Math. 19.

from theime:and so coom to saluation
throughe the fyer of sorowe . suche a
sadnesse the yonge man that demaun-
ded of our maister the waie to heauen,
conceiued streght, when motion was
onely made, of distributiō of his good-
des . Who being otherwise in the state
of saluation , and to be borne with all,
bicause he was a iuste man and lacked
not the foundation of his faith, yet the
very losse or leauing of his gooddes, was
vnto him (if he cōtinued in that affecti-
on) a wonderful greate torment, and as
S. Augustin here calleth it, a kind of pur-
gatory: the which, perfect mē, that este-
me al the trasshe of this worlde as durte
and donge to winne Christe, feele not
at all: whome the doctoure supposethe
therfore, to take no damage in the losse
of thinges whiche they so litle loued.

Nowe in euery place where this ex-
position is founde (as I think it is neuer
in al his workes, lightly, but in conferē-
ce with the Origenistes) he alwaies ad-
deth, that the like fire of sorow may al-
so

so correct the affectiōs euē of the departed, but yet whether it be so or no, he cōnteth it a quæstiō of probable disputatiō, rather thē any matter of faith, as it is in dede very doubtful whether any such vnuordinate affectiō may remaine vntakē vppe after mannes departure, which by grefe and sorowe in the other worlde may be in time wholly consumed. And further he neuer doubted. For in that famous worke of the *City of God*, wi-
 the in two chapters of that doubtē made of this kind of purgation, whiche we now haue declared, he vttereth his
 faithē withe Goddes Churche, off that greate torment and iust pōonishment of sinfull lise, not sufficiently purged by pōnaunce in oure time, whiche he calleth the Amending fire: and thus he faithē there. *Tales etiam constat, ante iudicij diem per pēnas temporales quas eorum spiritus patiuntur purgatos, receptis corporibus æterni ignis supplicijs non tradendos, &c.* It is certēine (faithē he) *Constat*, whiche is no worde of doubtē-
 ful-

Cap. 24.
li. 21.

A DEFENSE

*Vide quest
8. ad Dul-
citium.*

cap. 110.

fullnesse) that such men being purged by the temporall paines, whiche their soules do suffer before the day of iudgement, shall not after they haue receiued their bodies ageine, be committed to the torment of the euerlasting fire. This he vttereth in the same place where he doubteth of the other kinde of purgation: as he cōfesse the him selfe to be vncertain of the whole exposition, refusing none at all that were agreeable to faithe, and would not helpe the falshood whiche he then refuted. In his Enchir: where he disputeth ageinste the same erreure, he so little doubteth, that he calleth Purgatory damnation though not perpetuall, as that whiche might be bothe eased and vtterly removed by the sacrifice and suffragies of the Church.

And thus did that graue author withstand Origen then, whose folowers wer as it may be thought very busy and trooblesom in those daies and long after. But yet his sure staffe against that
errour

errore was this, and the most common defense of all Catholikes, that the temporall paines in the next world coulde neuer deliuer the great and greuous sinners that died with oute repentance or remission of their finnes, from euerlasting death: bicause that torment was praped for the smaule offenseis whiche we call venial finnes: by whiche the holy Apostle ment, vnder the names of the base substances off woodde, hay, and straw, as these wordes of muche importaunce may wel declare

*Ser. 4. de
sanctis.*

There be diuerse (saith he) that misconstruing these wordes of S. Paule before aleaged, by ouer vaine security and confidence deceiue theime selues, beleuing that if they do build capitall and greuous crimes vppon the fundation whiche is Christ, they shall be purged throughe fire, and theyme selues afterward escape to euerlasting liefe: but this vnderstanding, good brethren,

*De heres.
ad quod
43.*

A DEFENSE

thern, must be corrected. For those that so flatter theime selues, shamefully do begile theime selues. For that fiere whiche the Apostle speaketh of in these wordes: He shall be saved through fier, pougeth not mortal sinnes, but smauler offensies onely.

In Cap. ii.
Proverb.

To this purpose S. Hieroms wordes; or the reuerēt Bedes whether you will, (for ether of theire graue authorities shall serue my turne) doo wholly agree in the exposition of this sentence, *Mortuo homine impio non erit ultra spes.* A wicked man being once departed, is past recovery or hope. Where the author writeth thus. *Heu misere hoc pertransit Origenes, qui post vniuersale iudicium vitam credidit omnibus impijs dandam. Notandum autem quod etsi impijs post mortem spes venia non sit, sunt tamen qui de leuioribus peccatis, cum quibus obligati defuncti sunt. post mortem possunt absolui.* Origen passed ouer this texte pitifully, that beleued all the wicked should haue at lenght li-
efe

esse euerlasting, after the day of generall iudgement. Yet this is to be noted, that although there be no hope of pardon for the wicked after their death, yet there be certeine whiche may be released of lighter trespasses, in the bond of which they departed out of this world.

And so dooth Oecumenius a greeke author, expounde S. Paules wordes off veniall sinnes: for the purgation of whiche, he dobuteth not but that there is a fire of iudgement in the lief to come.

Ipse autem saluabitur: quis? Qui aurum, argentum, lapides preciosos superadificauerit: cum enim dixisset de eo quod mercedem accipiet, nunc qualem mercedem aperit: salutem scilicet. Saluabitur autem non sine dolore, ut par est saluari per ignem transeuntem, & adhaerentes sibi leues maculas purgantem. thus in Englishie. By whome is it spoken when he saith, he shall be saued? By him it is spoken that buildeth on the foundatiō, goulde, filuer and precious stones. For when he had towlde vs that suche shoulde haue a rewarde,

Super. 3.
Cap. 1. ad
Cor.

now

A DEFENSE

*Super. 3. c.
Malach.*

nowe he openeth what that rewarde shoulde be: to wiet, saluation. And yet he must not be saued witeoute all paine, as there is no cause why he should, that must passe through fier, and thereby be purged of the smauler spottes whiche sticke by him. In the same sense dothe *Theodoretus* bothe expounde the wordes of the Apostle, and vtter his iudgement of Purgatory also: and almost the rest of all the latine or Greke writers, whiche my purposed breuitye with plentifull proufe otherwise forcethe me to leaue to the studious reader.

*In. 3. cap.
Malach.*

One place more I will onely adde oute of Remigius, bicause he learnedly may knitte vp the place, by ioyning bothe the prophet and Apostles wordes together, vpon whiche we haue stand so longe. Thus that good author writeth. *Ipse enim quasi ignis conflans & peccatores exurens, Ignis enim in conspectu eius ardebit & in circuitu eius tempestas valida. Hoc igne consumuntur lignū, fœnum, stipula*

*stipula. Nec solum erit quasi ignis, sed etiam
 quasi herba fullonum, qua vestes nimium sor-
 didius infecta lauantur. Porro his qui gra-
 uiter peccauerunt erit ignis conflans & exu-
 rens: illis vero qui leuia peccata commiserunt
 erit herba fullonum. Hinc per Isaiam dici-
 tur, si abluerit dominus &c. Qui enim habet
 sordes leuium peccatorum spiritu iudicij pur-
 gantur: qui vero sanguinem habent, hoc est
 grauioribus peccatis infecti sunt, spiritu ar-
 doris exurentur & purgabuntur. Et sedebit
 conflans & emundans argentum, & colabit
 eos quasi aurum & argentum, hoc est intellectum
 & colloquium: ut quicquid mixtum est stan-
 no vel plumbo, camino domini exuratur: &
 quod purum aurum est & argentum rema-
 neat. Et purgabit filios Leui: In filiis Leui
 omnem sacerdotalem ordinem intelligimus,
 a quibus iudicium incipiet: quia scriptum est:
 tempus est ut iudicium incipiat a domo dei: 1. Petri. 4.
 & alibi: a sanctuario meo incipite. Si autem
 sacerdos flammis purgandus est & colandus,
 quid de cæteris dicendum est, quos nullum cõ-
 mendat priuilegium sanctitatis? These
 goulden wordes haue this sence. He*

A DEFENSE

shall coome as the gouldsmithes fyre,
burning sinners. For in his sight a flame
shall ryle, and a mighty tempest rownd
about him: by whiche fyre, our wodde,
hay, and stooble, shall be wasted and
worne away. With that, he shall be lyke
the clésers herbe, wherby garméts very
much stayned be purged. To all those
that haue greuouſly offended, he will
be a burning and melting fyre: but to
the light sinners, he shall be as the was-
hers herbe. Whiche difference the Pro-
phet Esai noteth thus: *Yff oure lorde*
wipe a way the filthe of the doghters
of Syon, and blood from the middest
of Israel, in the spirite of iudgement
and fyre. For such as haue onely the
spottes of veniall finnes, they may be
amended by the spirite of iudgement,
but men of bloodde, to witte the more
greuous offenders, must be tried by fire.
And he shall sitte casting and purifying
siluer, and shall purge menne as goulde
and siluer be purified: that is to say our
thoghtes,

cap. 4.

thoghtes, vnderstanding, and wordes,
 from impurity and vncleanesse, as from
 pewter and leade, by Goddes fornace
 shall exactly be purged: and nothing
 shall be lefte but pure as goulde and fine
 siluer. And he shall purge the sonnes
 of Levi: that is the ordre of priesthood,
 where this heuy iudgement shall first
 begin. For so it is writen: *Tyme is
 now, that iudgement begin at the
 howse of God: and ageine: Begin at
 my sanctuary.* Yff the priest muste be
 purged and fined, what shal we deme of
 other, whome priuilege of holy ordre
 dooth not commende or helpe? thus
 farre goeth the author in conference of
 diuerse scriptures. Who, with the rest of
 all the holy fathers that compased their
 senses with in the vnity of Christes
 Churche, hath fownd by euident te-
 stimonye of sundry scriptures, the pai-
 nes of purgatory: whiche the busy hea-
 des of oure tyme by vayne bragging off
 scriptures, in singulare arrogancy off

I call
flammum
 penter,
 moued by
 the circum-
 stance of
 the letters

1. Pet. 4.

A DEFENSE

theyre owne wittes, can neuer finde.

A forther declaration of this poynte, for the better vnderstanding of the doctoures vvordes. VVherin it is opened howve purgatory is ordeined for mortall finnes, and howv for smauler offenses: vvho are like to fele that grefe, and vvho not at all.

Cap. 9.



Nd I thinke they nowe haue smaule aduantage, by the exception of Origens testimony: by occasion wheroff, suche light is fownde for oure cause, that we nowe by goodly authority haue bothe fownde the placies alleaged plainly to proue purgatory, and allio what finnes it namely pourgeth, and what men after theire death may be amēded therby. that not onely the bare trueth, but sum necessary circumstances to the studious of the trueth, haue bene here by iust occasion opened, and all errour wholly remoued. Except this point may
somewhat

somewhat stay the reader, that heareth in som places the paines of Purgatory to be bothe a poonishment for greuous sinnes, and a purgation of lighter trespasses with all: and yet that it now may appeare the contrary, by the mynde off som learned authors, who expressely make that payne as a remedy onely for veniall sinnes, and not to apperteyne at all to the capitall and deadely crimes that man often tymes doothe comitte: Therefore to be as plaine as may be necessary for the vnlearned, or any other that is godly curious in thinges muche tending to the quiet rest off mannes conscience, it is to be noted: that this ordinary iustice of God in the lyefe following for the purgation of the electe, can not discharge any man of mortall sinne, whiche was not pardoned before in the Church militant vpon earthe. And therefore what crime so euer deserueth damnation, and was not in mannes lyefe remitted, it can not by purgatory paynes be released in the next: bi-

A mortal
sin not re-
mitted in
this lief is
not dis-
charged
by purga-
tory.

A DEFENSE

cause it deserueth death euerlasting, and staith the offender from the kingdom of heauen for euer: no paine temporall in this worlde or the next but Christes passion alone, (the benefite wherof is not by the sufferers will, extended to any that sinneth vnto death) being able to satisfie for the same.

As often then as thou hearest any Catholike man affirme Purgatory to poonishe or purge greuous and deadly offenses, be assured his meaning is off the temporall paine due vnto wicked men and their finnes, after their bonde and debt of euerlasting death, with the very faulte it selfe, be in Goddes Church remitted. For as S. Augustine saith, a mortall sinne forgiuen, is become a veniall trespasse, and so deserueth no more paine then a veniall sinne, which by transitory poonishment may be fully and perfutely released. thus he saith;

A deadly sinne remitted is in case of a veniall sinne.

De vera et falsa pœnitentia, c. 18.

Quedam enim sunt peccata quæ mortalia sunt, & in pœnitentia fiunt venialia, non tamen statim sanata. There be finnes (saith

(saith he) which being deadly off
 their owne nature, be yet by pœna-
 unce made veniall, though not all-
 wayes streght healed. Then by this
 ruele, what so euer is spoken of veniall
 finnes or the purgation therof: it is
 ment bothe by the smaule offenseis
 whiche of their owne nature are ve-
 niall: and also of the greater, so that
 they be forgeuen in Goddes church be-
 fore: wherby they are become veniall
 as the other, and deserue proportionally
 as the other: and may be taken a way
 (as the same man affirmeth) ether in
 this worlde or the next, by the same re-
 medyes as the othere, though not al-
 wayes so speedely.

Ench. c. 71

Well then, to close vp brefely, all this
 haue we fownde by these scriptures al-
 leaged: that being diuerse degrees off
 men, Purgatory apperteineth but to o-
 ne sort. Firste not to suche as lacke the
 faithe of Christe, for they hauing no
 foundation are alledy iudged: nether

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to suche as haue not builded vpon the foundation, but rather defaced it withe woorkes of deathe and deuellishe doctrine. For all these must lyke widdred branches be cast in to the fiere, not to be purged, but vtterly wasted. There be yet other that kepe their foundation faste, and woorke there vpon bothe goulde and siluer, but yet abased and sumwhat defiled by the mixture of other infirmityes not sufficiently redressed in this lyfse: these must of necessity by Goddes ordinaunce, suffer the Purgation by fire: that their woorkes purifyed and amended by the sentence of his iuste iudgement, may at lengthe by mercy and grace bringe theyme to their desired end.

Nowe the perfect estate, whiche, hauing this groundewarcke, and building thereuppon nothing for the most part, but the tried fyne workes of heauenly doctrine and perfect charity, can not feare the fyre, as in whome it shall finde no matter of waste. For if any drosse of

se-

seculare desires or worldly weakenesse, was in their frailty contracted, theyre fructefull poenauce in their liefse, washed that away by the force of Christes bloude, before the daie of oure Lorde greate and fearefull, came vpon theime: Inwhiche case God will not poonish *Nuon. 1.* twile for one faulte, nor entre into iudgement with suche, as haue iudged *1. Cor. 11.* theime selues to his hand.

These therefore thus guarded by goddes grace, in whom onely they challenge this Priuilege, can not feele anye daunger, their woorkes (as S. Paul saithe) abiding the brounte of the fiere, though they were in place of torment with the reste. For if suche doo passe the fyrie sworde, before they entre into the ioyes of heauen, yet they shall euen there be so shadowed, that to them it can nether be any whit molestious, nor one moments staye from the rewarde of their pure gouldē woorkes, whiche by fire can not perishe. For off suche, we muste beleue withe Goddes Church

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Churche, that they go streght to hea-
uen vpon their departure, with owte
stay or poonishment in the next liefc.
Althoughe Christe onely, of his owne
force, being not subiecte to any spotte
of sinne, did passe this fyre: and entre in
to heauen, the æternall gates opening
theime selues vnto him as to the king
of glory. Who being before in the pla-
ces of paine also, yet coulde not possi-
bly be touched thereby, as the Apostle
saith.

And that is S. Ambrose his meaning
(as I suppose) whē he saide. *Vnus ille ignē
hūc sentire nō potuit.* Christ only was he,
that could not fiele this fire. He spea-
kethe of the fire through whiche euen
the good must passe, before they coom
to æternall ioy. Where he doubteth not
to auouche, that many a man that thin-
kes him selfe gould, and is taken so to
be of others too, shall yet there be pro-
ued full of drosse and impurity, long to
be cleansed before his finall freedom
and deliuey: and yet to be saued throu-
ghe

ghe fyre.

But for those that be in dede perfect
 menne, as Iohn the beloued of Iesus,
 and Petre with the rest, this holy do-
 ctoure was so sure of Purgatory, that he
 thought these also to go throughe the
 same: and yet the fiery flamme to haue
 geue place as it did to the three childrē,
 and as S. Augustin supposeth it shall do Dan. 4.
 in the generall conflagration to the bo-
 dies of vertuous men, when at the very
 same time it shall bothe waste the wic-
 ked, and purge the meane: the workes
 of one sorte withstanding the flamme,
 the drosse of the other in a maner fee-
 ding the same. S. Ambrose therefore
 thus writeth of the holy Apostle. *De*
morte Ioannis aliqui dubitarunt, de transi-
tu per ignem dubitare non possumus, quia in Ser. 20. in
ps 4. 118.
paradiso est, & à Christo non separatur: som
 doubt of Iohns death, but of his passa-
 ge by the fire, bicause he is in ioy with
 Christ, we can not doubt. And of S. Pe-
 ter he saith. *sive ille sit Petrus qui claues*
accepit regni cœlorum, oportet dicat transi- Psal. 65.
mus

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sumus per ignem & aquam & induxisti nos in refrigerium. Yea iff it be Peter him selfe to whome the keyes of heauen were committed, he must say: we passed by fyre and water, and thowe haste brought vs into the place of refreshing.

But howe so euer God worketh in this case with the perfyte sort, this the churche beleueth, and so this doctoure teacheth, and therefore I dare be bould to say it, that suche nether suffer any payne, nor taryaunce by the waye. Though by nature, that fyre or torment præpared for the amendment and poonishing of sinne or the drosse thereof, might of force and right take hold there, where corruption of sinne by any meanes hath bene, thath is not wholly purified before. Therefore the soule of our sauiour, being altogether vnspotted, coulde not be subiect to any sufferance in the worlde to com, by any ordinaunce præpared for the poonishment of sinne: that fyre hauing no further graunt by creation and naturall property.

property, but to waste there where sinne is fownd to haue bene. Vpon other it woulde worke til all corruption were consumed, if mercy did not prauent bothe in purifyng those singulare elect vesselles, and in repressing the nature of the flame præpared, that it practise not iustice, where God hath abundantly shewed grace and mercy before.

All beit I doo not say that the fyre sworde is in the passage of euery soule towards heauen, for that is Goddes secret: and I will with S. Ambrose in the same place say: *Quod legi præsumo, quod non legi scientibus relinquo.* That whiche I haue redd, in graue authority, that will I bouldely auouch: that whiche I haue not redde, with feare and reuerence I commit to men of more knouledge. As with owte exception I submit my selfe to the determination of Goddes church in all these poyntes of mysteries, whiche in this deape matter course of taulke may driue me vnto. But now for the meaner sorte that with
Chri-

Ibidem.

A DEFENSE

Christian faith and good workes haue yet som baser building of infirmity or lighter trespasses allso, those must nedes be tried by the fire of iuste iudgemēt, in the worlde to come. And this is

*Vide Ruper-
tum in 3. ca
genes.
In ser. de s.
Nicolao.*

that which S. Augustin calleth so often the Amending fyre. S. Ambrose the fyry sword, S. Bernarde termeth it the place of expiation, *In quo pater benignus examinat filios rubiginosos, sicut examinatur argentum*: In whiche oure mercifull father trieth his rusty children as siluer is tried: Whiche all these holy fathers with the rest, oftentimes doo name by the common calling of Purgatory. Reade all these placeis named if thou haste occasion thy sellfe, and there thou shalt finde to thy singulare comforth, sufficient proufe of thy faithe, greate motion of godly lyfe, withe necessary feare of Goddes iudgements. Thowe shalt maruell at the ignorance of oure time, that could euer doubt of so plaine a matter: thou shalt pity with all thy harte the vnworthy deceiuing
of

of the vnlearned, and haue large matter to withstand the deceiuers, and to help the simple home againe.

A place alleaged for Purgatory ouvte off S. Matthevv, vvith certeyne of the Auncient fathers iudgements vpon the same.

Cap. 10.



Nd yet it shall be conuenient, that I helpe the studious reader with further proufe oute of the holy scripture, that he may be fully established in his faithe, and the aduersary haretike wholly confounded in his misbelife: Yf he list not rather (as I heartely pray to God that he may) geue ouer that vnnatural plea, houlden too longe ageinst the Catholyke Churche oure moother. Geue care then vnto the woordes of oure sauoure writen in the Ghospell of S. *cap. 5.* Matthew *Esto consentiens aduersario tuo cito dum es in via cum eo: ne forte tradat te aduer-*

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Euce. 12.

aduersarius iudici, & iudex tradat te ministro & in carcerem mittaris. Amen dico tibi nō exies inde donec reddas nouissimum quadrantem Be att agreemente with thyne aduersary speedely, whiles thow arte with him in the waie. Left that aduersary deliuer the vpp to the iudge, and the iudge committe the to an officer, by whom thow may be cast into prilon: surely I say vnto the, thow shalte not gett oute, till thow haue discharged the vttermost farthing.

Now being desirous of the truethe and true meaning of this letter, (for the vnderstanding maketh all) bicause there may arise by the darkenesse of that figuratiue speache some diuersity of sense, let vs indifferently wey etery word, and with diligence examine the circumstances of the texte wherby any light may appeare. And first being admonished to agree with oure aduersary, we may right wel knowe that he meaneth not by the cōmon enemy of oure kind, that rometh about seeking whom he

1. Petri. 5.

he may deuoure: for his cruell assaultes must onely by resistaunce be withstand. Nether the worde whiche the Euangelistes there vsed, can properly signifye any malicious enmy, that by hatred of oure person is become oure deadly foe, as those whiche be skillfull in the languageis wherin they wrote, doo confesse: But rather, as well the worde as the iust consideration of the place, dryueth vs to acknowledge that this oure *aduersary*, here signifieth our brother, whiche hathe iuste quarrel against vs in iudgement, for that we woulde not geue eare vnto him sharply admonishing vs of oure faultes, being therfore an aduersary to our vices and fleshly conuersation. In which sort, to vs that are fleshe and bloodde, and redy to euel from oure youth, all be aduersaryes that preache Christe, the amendment of licentious maners, repentance of oure lothsom lyfepast, or elles vse against vs the rodde of correction and bodyly poonishment, that our sou-

aduersarius

*Litigator,
sen actor.*

*Vide Bern:
ser. 85. In
per cantu:*

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les may be saued in the day of thappearing of oure lorde.

To this kinde of aduersary, Christe councelleth and commaundeth vs, for our greate good, to agree and consent whiles we be here in the way of this oure pilgramage and transitory lyefes: lest all these meanes whiche he wrought to reduce vs to the perfection off a Christian godly lyefe, be as it were a witnesse of oure contempte, and him selfe oure accuser before the iudge, that shall so iustely rewarde euery man according to his deedes: that is Christe him selfe, to whome the father hathe geuen all iudgement. Whose ministers being Angelles, ether good or badde, for the execution of iustice vpon sinners, shall at his appointment cast vs into the prison and dongion, there to be howl- den from lyefe and lyberty, till we haue payde the last farthing: the toleration of whiche bondes shall recompense the debtes, whiche by well dooyng and much mourning, in the way off this
world,

world, we refused to pay: as S. Augustin piththely speaketh in these wordes.

*Si non reddit faciendo iustitiam, reddet pati-
endo miseriam*: he that paythe not his
debt by dooing that whiche is iuste and
right, he shall pay it by suffering mis-
ery. Whiche we trust the pitifull paynes
of that prison, through the onely de-
sertes and merites of Christe our lorde
and God, shall so discharge, that after
the payment ether pardoned or fully
made, we may haue ioyfull accesse to
his blessed presence.

*De liberis
Arbitrio.
lib. 3. c. 13*

For the forme of speache vsed in lyke
ordre of wordes by bothe the Euange-
listes, dothe vs plainely to vnderstand,
that we may through Christe make ful
payment therof. Elles he would not by
liklyhoodd haue sayde, that we shoulde
not escape fourthe tyll we had dis-
charged the vtmost farthing, but ra-
ther that seuerer iudge woulde haue ge-
uen charge, that thoffender shoulde be
bond hand and foute, and cast into the
dark dounyngion of euerlasting damna-
ti-

A DEFENSE

Carcer

on, prepared for the deuill, and his Angells: whiche is the second and euerlasting deathe. Namely the worde off *Imprisonment* so well agreing therunto, that it may not well admit any other meaning, but a place of temporall torment. For a prison is a place of correction and chastisement of suche as be on lyue, in which as longe as lyefelasteth a man may be in hope of liberty, though he his bondage for a tyme be neuer so vntollerable: but when sentence of deathe is once pronounced in this worlde, or damnation in the nexte, then we may right wel knowe Goddes mercy to be shutte vppe, and the party desperate of all recouery. Nether the name off *imprisonment* in scripture, is lightly taken for the place of euerlasting punishment, nor can by conference of the sundry partes of this letter, haue here conueniently any suche sense.

And these notes well and diligently considered, may geue greate light to the alleaged wordes otherwise somewhat obscure,

obscure, and therewith prooue our matter too. They be not of my scanning onely, as for som parte thowe shall te pecceiue by these wordes of Rupert, an excellent good author. *Super. 5. cap. Matt.*

rum qui erant eiusmodi sermo fuit euangelij, & omnis predicator euangelicæ veritatis, potestatem habens non consentientem sibi tradere iudici: & non solum iudici, verum etiam malo ministro, quemadmodum vnus eorum tradidit hominem satana.

The aduersary of suche men was the woorde of the gospel, and eche preacher of the trueth, who had powre to delyuer him that woulde not agree vnto him, to the iudge: yea further then that, he had authority to committe him to an euil minister, as one of theime gaue vpp a man to Satã. Here we see what that aduersary is, to whom we must consent in this lyfe: and withall, we haue an example in this iudgemēt of Goddes ministers, howe man may be committed in the next lyfe to a tormenter, that may vexe him then at Goddes prescription, as he

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*Lib. 21. de
civit. Dei.
cap. 13.*

doothe nowe at the charge onely of his minister: then in fauoure and mercy of the iudge, as it is nowe in loue and charity of the vicegerent, then for the atreyning of heauens blesse, as it is nowe for the saluation of the person poonished. For the execution of Goddes sentence may be ether by a good spirite, or oure aduersary Angel, or by his wil and worde onely, to whome all creatures scrue and obey.

*Ad Amā
dum. epi. 1.*

In this sense Paulinus, who was S. Augustines peare, writeth that the holy Gost and Goddes worde, be mannes aduersaryes in earthe: to whome if we applye oure selues obediently in this worlde, our sorowe can not be long in the next lyefe. But these be his owne wordes. *Neque septem dies luctus noster excedat, si consentiamus in huius vitæ via, aduersario nostro, id est spiritui ac verbo dei quod nobis peccantibus aduersatur &c.* Oure greife can not be muche longer then seuen dayes (he meaneth it shall be a temporall payne, and not very longe)

yff we consent in the way of this lyfse to oure aduersary that is to witte, the spirite and worde of God. For they be oure aduersaryes when we sinne: bicause the holy Gost chargeth the world with sinne, and the word of God, if we obey not, will be oure accuser and promotour vpp vnto the Iudge: who will haue an accompte of his talent, to the vttermost farthinge. Thus farre spake this Author: and in lyke sence many moe whome I neade not nowe name. Bicause there is such store of testimonyes, that not onely in som part make for the opening of this scripture: but alltogether for Purgatory. And one or two of theime I will briefly recite: bicause I determined with my selfe, and bounde my selfe, for my discharge and the readers more safe warraunt, to bring no texte of scripture for the proufe off my purpose, excepte I might fynd som holy writers of the antiquity that vsed the same directly in that sence: that if any man would reprehēd my meaning,

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yet he shoulde not be so bowldewithe
suche as I can name, and prooue to be
my authors therin.

But whome may I more safely alle-
age for the contentation of sober wit-
tes, and repressyng the aduersaryes
bowldenesse, then the blessed martyr
S. Ciprian? Who in the fourth booke
of his Epistles, for the declaration that
euery one whiche here is pardoned of
his sinnes, shall not streght be exalted
to the glory of sanctes and martyrs
after their deathe, vseth very fetly (as
he dothe all other placeis of scripture)
the forsayde text, by these wordes.

Epist. 2.

*Aliud est ad veniam stare, aliud ad gloriam
peruenire: aliud, missum in carcerē non exi-
re donec soluat nouissimum quadrantem,
aliud statim fidei & virtutis accipere merce-
dem: aliud pro peccato longo dolore cruciari,
& purgari diu igne, aliud peccata omnia
passione purgari: aliud denique pendere in
die iudicij ad sententiam domini, aliud sta-
tim a domino coronari.* In English: it is a
nother thinge to stande at a pardon,
then

then owte of hand to atteyne to glory:
 it is a nother maner of matter to be
 committed to prison, thense not to de-
 part tyl the last farthing be discharged,
 and to receiue owte of hand the reward
 of faithe and vertue: It is one thinge by
 greate sorowe to be tormented for oure
 sinnes, and by longe fyre amended and
 pouged of the same, and another to
 haue sufficiently pouged them by
 martyrdom: in fyne, it is not all one to
 hange on Goddes sentence in the day
 of iudgement, and owte of hand to be
 crowned of oure lorde. These wordes
 as yowe see, expressely prooue oure
 matter, open the meaning of the scrip-
 ture whereon we nowe stode, and doo
 clearely sett forth the ordre of Goddes
 iustice in the next lyfe. And they shall
 content the reader better, if he marke
 vpon what occasion this blessed man
 spake these wordes. There were many
 in the persecution of that tyme, that
 for feare or worldly respectes, denyed
 their faithe, and offered to idollis:

See howe
 fully he
 expresseth
 bothe the
 vvord and
 meaning
 of purga-
 tory.

He calleth
 the sen-
 tence off
 God in
 the next
 life iudge-
 ment.

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who afterward, the storme off tyranny
somewhat being caulmed, cōfessed their
faulte, and did penance for the same,
by S. Ciprian and other good bishopes
præscription, that then ruled the church
of those dayes. By whome, after
due satisfaction made, they were admitted
to the communion of the Christian
company, and receite of the holy sacraments
ageyne. But all pastours not off
lyke mercy or seuerity in the case, some
were suspended from the vse of the
Sacraments longer, and other some by
more clemency with speede pardoned
ageine. Nowe S. Ciprian, though he
were very seuer in suche a cause, (as in
all his workes it dooth wel appeare) yet
he was blamed by Antonyanus and
others, that he dealte ouer mekely with
suche as denyed their faith, in so speedy
admission of thime to the peace of
Goddess church, as they then termed
that reconciliation: alleaging, that iff
suche wordely wynd wauers might
be admitted so soone after thopen de
niall

nyall of their faith, then there woulde none stedfastly stande to deathe, by confession of their belyefe and their maisters name, any more: the refusers being in as good case as they, if pardon might so soone be procured. But S. Cyprians answer is this: that their admission can not withdrawe any mannes zeale from martyrdom, or confession of Christes name, seeing their reconciliation dothe not set theime on so cleare bord as martyrs be, Who being tried by their blood shall streght receiue the croune of glory: When the others standing but vpon pardon of their sinnes, and not discharged of due paines for the same, must into prison notwithstanding, til they haue paide their vttermoost duery: and by longe amending by fyre, at the last coome to that reward, which the martyrs attained by sufferance at the first. And thus I thinke this holy Martyr meaneth. His wordes surely be singulare and being well vnderstande, they conteine as much matter for our

Marke
vell.

pur-

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purpose, as can be possibly in so little rowme: besides the exposition of the texte wherein we yet do stande: But I will adde more, that al may be false on euery side.

*Homil. 3.
de Epipha-
nia.*

Eusebius Emissenus, an author off greate antiquity and muche credet in the Church of God, helpeth our cause by this notable discourse folowing. *Hi vero qui temporalibus pœnis digna gesserunt, ad quos sermo dei dirigitur, quod non exient inde donec reddāt nouissimum*

Dan. 7.

quadrantem: per fluuium igneum de quo propheticus sermo commemorat, & fluuius rapidus currebat ante eū, per vada feruentibus globis horrenda, transibunt.

Ezech. 24

Quanta fuerit peccati materia, tanta erit pertranseundi mora, quantum accreuerit culpa, tantū sibi ex homine vindicabit flāma rationabilis disciplina: & quātum stulta iniquitas gessit, tantum sapiens pœna deseuiet. Et quia sermo diuinus quodammodo anea ollæ animam comparans: Pone ollam super prunas vacuam donec incalescat æs eius: illic per-

periuria, ira, malitia, cupiditates, quæ puri-
tatem nobilis naturæ infecerant, exudabunt:
illic stannum vel plumbum diuersarum pas-
sionum, quæ aurum diuinæ imaginis ad-
ulterauerant, consumentur. Quæ omnia hic
ab anima separari per eleemosynas & lachri-
mas compendij transactione poterant. Ecce sic
exigere habet ab homine rationem qui seip-
sum pro homine dedit, & confixus clavis, le-
gem mortis fixit. Thus it is in oure ton-
 ge. As for all suche, vnto whome for
 their offenses our Lordes word is espe-
 cially directed, *that they shal not coom*
owte till they haue payed the vtter-
most farthing: Those must passe the
 fiery floode, by horrible fourdes off
 skawlding waues: Whereof the prophet
 maketh mention thus. *And a firy stre-*
ame ranne before bis face. The space
 of passage shall be measured by the mat-
 ter of sinne: according to thencease of
 our offenses, the discrete discipline of
 that flame shall reuenge ageine: and lo-
 ke howe farre in wickednesse our foly
 did

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did reache, so farre this poonishment
shall wisely waste. And like as Goddes
worde compareth mannes soule to a
brassen potte,saing:*Set the potte empty
ouer the coles till the brasse thereof
waxe hote:* So there thowe shalte see
periury,angre, malice,vnfructefull de-
sires swheate oute, whiche did infecte
the purity of mannes noble nature:
there the pewtter and leade of diuerse
passions, whiche did abase the pure
goulde of Goddes image, shall be con-
sumed away. All whiche thinges might
in our liefetime haue easely ben wiped
away by almose and teares. Such a strait
accompteloe will he kepe with man,
that for mannes sake gaue him selfe to
death,and being throuste through with
nailes,hathe fastened the dominion of
deathe allso. So farre hath Emissenus
spoken: and his wordes be so wegh-
ty, that they haue ben counted wor-
thy reherfall in solemne sermons and
homilies of the Antiquity,to stirre vpp
theire

He allu-
deth to
the place
of these-
cōd chap
ter to the
Colossians
of the ob-
ligation
of deathe
vvhiche
vvas a-
geinst vs.

theyre hearers to the necessary awe
 of Goddes iudgements, with much pro-
 uocation of vertuous lise. S. Augustin
 hathe the selfe same discourse, almoste
 no worde thereof chaunged: With this
 addition: *Ideo (fratres charissimi) conuer-* Homil. 16
tamus nos ad meliora, dum in nostra potesta- tem. 10.
te sunt remedia: Therfore deare brethern
 let vs turne and amende by time, whi-
 lest the remedies be yet in our owne
 dealinge. And in another place thus he
 toucheth the scripture alleaged: *Appa-* In psa. 103
rebit Deus Deorum in Syon: sed quando?
post peregrinationem finita via, si tamen post
finitam viam, non iudici tradamur, ut iu-
dex mittat in carcerem. The God of god-
 des in Syon shall appeare: but when?
 mary after oure pilgramage be past, and
 the iourney ended. Eccepte it so faule
 owte, that after our iourney here, we be
 deliuered vpp to the iudge, and so the
 iudge send vs to prison.

To this place also S. Bernarde doth
 swhetely, but yet fearefully allude in
 this exhortation: *Volat (saith he) irrenuo-*
cabile

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cabile verbum, & dum creditis vos cauere poen-
nam istam minimam, incurritis multo am-
pliores. Illud enim scisote quia post hanc
vitam in locis purgabilibus, centupliciter
que fuerunt hic neglecta reddentur, vsque
ad nouissimum quadrantem. Oure word,
 not possible to be called back, flyeth
 farre: and whilest yowe seeke to auoyde
 a little greefe here, yow incurre muche
 greater. For assure youre sellfe of this,
 that after this lyefe, in places of purga-
 tion, all negligencies past must be re-
 paide a hundreth fould home againe,
 tyll the discharge of the last farthinge.

Here nowe let oure aduersaryes in
 this bright shining truethe, blynde
 theime selues: let theime bowldely
 boſt, of their accustomed impudency,
 that the Catholikes haue no scriptures,
 nor apparence of scriptures: or iff they
 stand with vs for the meaning, let
 theime shape withe all their conueya-
 unce, any one shifte to answer these do-
 ctours wordes: Or if the vniforme con-
 ſent of ſo many of the beſte lerning,
 and

and greateſt wiſdō in the whole Church, may haue no rowme with theime, let theime ſhewe wherupon theire own credets be growne ſo greate, that withe owr reaſon, liklyhod, or authority, men muſt needs beleue theime. It is a ſtrange caſe, that what ſo euer they auouch, it muſt be Goddes worde: what meaning ſo euer they make for maintenance of their wicked folly, it muſt be termed the true ſenſe of ſcripture: And the trueth it ſelfe ſhewing al force, in the conference off diuers places off holy writte, in weght of reaſon, in the workes and wrytyngs of al antiquitye, ſhall be ſo lightly regarded.

I woulde to God the people pitifully deceiued by ſuche vaine flying taulke, coulde behoulde the vpright wayes of trueth, or coulde learne by the plaine dealing of oure ſide, to require ſom grownded proufe of theſe new doctoures deuſeis. They may well perceyue, if they haue any neceſſary care of thoſe weghty matters touching our ſaluation

The difference betwixt the Catholikes dealing, and the aduerſaries.

so nere, that the Catholike neuer ad-
uētūreth to bring any scripture for his
purpose, but he wil be sūer for his war-
raunt, to haue the same so expounded
by the auncient fathers of oure faith:
left by his rashnesse he deceyue other,
and father som fault find vpon the holy
writers of Goddes will: whiche were
horrible sacrilege. But on the other
side if a man might pose maister Cal-
uin, or Blaccius, or suche other of that
light family, what doctour or scripture
they folowed in the exposition of S.
Iames his place, for the anointing with
holy oyle, when they were not asha-
med to geue this sēse of that scripture:
that it weare good to call the elders off
the people, that had som salve or ointe-
ment medicinable to ease the like man-
nes sore: what woulde they say? I am
sure suche felowes will not excuse
theimeselues by ignorance, (for the ar-
rogācy of that sort, had rather be coun-
ted ether malicious or præsumptuous,
then vnskillfull,) but of passing bowl-
denesse

Jacob. 5.

denesse all suche must needs be noted,
 that dare shape suche an exposition off
 Goddes blessed worde, whiche they
 neuer hearde furnished of any wyse man
 before. What doctour did they or Lu- *1. ad Tim.*
 ther folowe, when they expounded S. *5.*
 Paules wordes of widowes mariage af-
 ter vowes made, whiche the texte cal-
 leth breaking their first faithe, to be
 meant by the promesse of the Christi-
 an faithe made in Baptisme? Was not
 this a galant glose in this sense? she that
 breakes her faith of baptisme, shall be
 damned for mariage. Aske theime wher
 these prety scholes were first picked.
 Pose master Iuell where he had, that
 the church of God might erre. Yowe
 shall see theime earnestly vrged in these
 matters, howe little they haue to say,
 and yet how fast they will tennesse one
 to another in taulke.

But I will not make a reckoning of
 their vnseemly glosies: I woulde their
 folowers would onely but aske theime
 in all matters, from whence they had

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suche newe meaninges, whiche they falsely father on Goddes word: that we might once hedge theime with in som compasse of reason, as we be contented with aloure heartes, to charge our own selues in euery matter that we handle, as partely they may conceiue by oure discourse, and shall more clearly anone.

An ansvver to certeyne obiections of the aduersaryes, moued vpon the diuersity off meanings vvhich they see geue in the fathers vvritynges, of the scriptures before alleaged for Purgatory: and that this doctrine of the churche standeth not against the sufficiency of Christes Pasion,

Cap. ii.



Obiect.

Vt nowe the other side seeketh for som shiftes, and drawethe backe in thys extremity thus. That the places of the owlde and newe testament, nowe rather alleaged for my purpose and the proufe of purgatory, though

ghe they be thus expounded of the doctoures, yet they may haue some other meaninge, and sumtymes be construed otherwise by the fathers theime selues. Answer.

To whiche I answer, and freely confesse that they so may haue in deede: but the aduersary must take this with all, that the pillars of Christes Church would neuer haue geuen this sense amongest other, or rather before all other meaninges that probabelyty or cōference of scriptures did driue theime vnto, hadde it conteyned a plaine faulshood, as the haretike supposeth it doothe. Yea had not the doctrine of Purgatory bene a knowne trueth in all ageis, it should neuer by the graue iudgement of so many wyse men, haue atteyned any coloure of scripture. For though many meaninges be fownde of moste harde places in all the bible, yet there is no sense geuen by any approued doctoure, that in it selfe is faulse. And thinke yowe diuerse textes of the holy scripture coulde haue caryed a faulse

Diuersity
of senses
be allo-
wed, so
that none
of theime
containe
any fall-
hood in
it selfe.

The dili-
gent vvat
che that
the chur-
che ke-
peth ouer
the truth.

Epi. 110.

persuasion of Purgatory, downe from
the apostles dayes to oure tyme, for
true doctryne? Marke well, and yowe
shal perceyue that the Church of Chri-
ste hath euer geuen roome to the di-
uersitye of mennes wittes, the diuision
of graces, and sondry gestes in expositiō
of most places of the whole testament:
with this *prouiso* alwayes: that no man
of singularity should father any faul-
shodde or vntrueth vpon any texte: but
otherwise, that euery man might abund
in his meaning. Mary faulshood she ne-
uer suffered one momēt, to take hould
or bearing of any scripture, vnrepræ-
hended. *Ecclesia multa tolerat* (saith S.
Augustine) & *tamen quæ sunt contra fi-
dem vel bonam vitam, non probat, nec tacet,
nec facit*. the Church beareth many
thinges: yet suche thinges as be hurt-
full to faithe or good lyfse, she neuer
approuethe, nor dothe theime her selfe,
nor howldethe her peace, when she se-
eth theime doone by others.

Therof we haue a goodly example
in

in oure owne matter. So longe as any
 conuenient meaning might be fownde
 owte by the holy writers, of that place
 alleaged owte of S. Paule for suche as
 should be saued through fier, she liked
 and alowed the same. Som proued that
 the elect must be saued by lōg sufferāce,
 som sayd the tribulatiō of this lyfe and
 world must trie mennes faith and wor-
 kes, som said the grese of mind in losing
 that whiche they ouer muche loued,
 was the burning fire of mannes affecti-
 ons: som woulde haue the greuous ve-
 xation of departure owte of this lyefe,
 to be a purgatory paines: som construed
 the texte, of the fyre of conflagration,
 that shall pouрге the workes of many
 in the latter day: finially they all agre-
 ed, that the temporall torment of the
 worlde to coom is litterally noted, and
 especyally meant by the fire which the
 Apostle speaketh of. All these so little
 doo disagree emongest theime selues,
 that not onely by diuerse men, but off
 one man they might well all be geuen.

And being al in theime selfe very true;
 the holy Church so likethe and allo-
 weth theime eche one, that yet by the
 common iudgement of al learned men,
 that meaning for Purgatory paines, she
 approueth as the most agreeable sense to
 the texte, and whole circumstance off
 the letter. But as soone as Origen went
 aboute to prooue by the same scripture,
 that all wicked men shoulde at lengthe
 be saued after due purgation by fier:
 then this pillar of truethe seeing an o-
 pen faultshod gathered by the scripture
 of goddes worde, coulde susteyne no
 longer. She set vpp against this error
 her pastors, the graue fathers of our fa-
 the. who ceased not, as occasion serued,
 to geue men warninge of the deceite
 intended: not onely stille mainteining
 the doctryne of Purgatory, but also
 expressely condemnyng all the repre-
 henders thereof, as hereafter it shall be
 better declared: and so misliking no sen-
 se that in it selfe was true, the meaning
 of Purgatory yet, hath bene of all the
 learned

learned counted so certaine, that in ge-
 uing any other lykly exposition, that
 was euer added with all, as most con-
 sonant to the will and wordes off the
 writers. So dothe Theodoretus, so do-
 the S. Augustine, and so in a maner did
 they all. And as the saide holy doctour
 saith (with whose wordes I am much
 delited, bycause he of all other maketh
 trueth stand most plainely vpon it self)

One texte of scripture may well haue 12. Confes.
so many vnderstandings as may stand
with the truethe, and be not repuga-
nant to good lyfe and manners.

And he hedgeth the diuersity of men-
 nes wittes in the exposition of scrip-
 ture, with in the dooble knott of loue,
 which is towards God and our brother:

Who so euer (saith he) takethe him
selfe to vnderstande scripture or anye
parte thereof, and in that meaning æ-
difieth nothing at all the dooble loue,
of God and oure neightbour, he mis-
seth

De doctri.
Christiana
li. 1. c. 36.

feth the true meaning thereof. But
 who so euer can fiend out such a sense
 that may be commodious to the incre-
 ase of charitie, althoughe it were not
 directly intended by the writer, yet
 he is not harmefully deceiued, nor fo-
 wnde a lyar therein. so saith he. Nowe
 as for oure matter, I am well assured,
 there dare no man, though he were
 destitute of Goddes grace, yet not for
 shame of him selfe, affirme that the do-
 ctine of Purgatory is hurtfull to ver-
 tuous lief, the onely miscreditt wher-
 of, hath vtterly banished al good Chri-
 stian condicions: or iniurious to the fa-
 ithe of Goddes Church, whiche is
 not onely agreable, but principally in-
 tended by the plaine letter of Goddes
 worde, and consonaunt to all other
 meanings, that may be gathered by any
 such scripture as we haue alleaged there-
 for: and to be short, receiued of so many
 fathers, so wise, and so well learned, as
 we

we haue named for that purpouse, as a true the moste reasonable, most naturall, and most agreeable to Goddes iustice.

Well then, the misbeleuers can haue no shifte nor escape, by the chalenge of Goddes worde, or doctures, or diuersity of senses: here is no houlde for erreure: all I trust be safe and sure on euery saide. Their extreme and onely refuge is, that the paine of Christes passion, and his sufficient payment for oure sinnes, standeth not with oure satisfaction or poenaunce in this lief, nor with paine or purgatory in the next. O lorde howe farre may mannes malice reache? that not contented to abuse their reason and the worde of God in persuation of erreure, but are bowld to referre Christes blessed deathe also, to cloke together with faulshood, wanton and licentious lieuing.

Obiectio

answer.

Many vertuous persons haue ben prouoked by the meditation of oure sinners sorowes, to leane the flattering welthe

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welthe of this worlde, and to charge
 theime selues with perpetuall vexation
 of body: but that any did euer so rest
 vpon Christes passion, that in respecte
 thereof, they might passe theire dayes
 in idle welthe off lust and liberty, that
 was (I trowe) vnhearde of, before this
 sinfull secte. These felowes argue thus:
 Christe hath paide the full price of our
 sinnes, *ergo* we must doo no poenaunce,
 nor suffer any paine for theime. But S.
 Paule thus: *Christe by paine and pas-*
sion is entred into the glory of his king
dome, ergo if we looke to be his felowe
 heires, or partakers of his glory, we
 must suffer affliction with him, and io-
 yne with him in paines and passion. S.
 Peter also thus: *Christe hath suffered*
leauing you an example that ye should
folowe his steppes, therefore all his
 blessed lief passed in paine muste be a
 perpetuall stirring vppe of toleration,
 and gladde suffering for his name aga-
 yne. Iohn oure masters messenger prae-
 pared

Rom. 8.

1. Petri. 2.

Matth. 3.

pared the way of Christes death and doctrine, by worthy fructes of poen-
 unce: and that was the beginning off ^{Mat. 4.} Christes owne preaching, therefore I
 dare be bould to say these thinges are
 not abrogated by the teaching of the
 Ghospell, nor void by Christes passi-
 on: whiche onely maketh oure workes
 and merites, to be of that value and ac-
 ceptation, that all catholike men coun-
 te theime of: whiche elles to the satis-
 fying for sinne shoulde be nothing a-
 uaileable, nor to the attaining of he-
 auen any thing profitable. But it is foly
 to make ouer many wordes in a case so
 plaine, seeing the example of both God
 and good mennes dealing, abundantly
 proueth mannes poonishment ether
 temporall or æternall, to stand well wi-
 the the excellent value of oure sauiou-
 res death. For if paine for sinne, were
 iniurious to Christes death, then the
 holy prophet Dauid that liued long in
 greuous poenauce, were iniurious to
 his Lordes death: then the Church
 were

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were iniurious to her owne sponse his
deathe, that chargethe all offenders
with pœnaunce: then God him selfe
were iniurious to his owne sonnes dea-
the, that sharply pœnisseth sinne for-
geuen: then Christe him selfe were in-
iurious to his owne death, that bothe
by his example and holy preaching,
dyd euer commend sharpe pœnaunce
and paine.

These delicate teachers of oure time,
that vnderpræntence of preaching the
Ghospell, auouching the glory of God
and the grace of oure redemption, haue
serued mennes lustes, abandoned the
owlde austerity of Christian liewe, and
raised oute of the peoples hartes the fe-
are of Goddes iudgementes, were fore-
seene by the holy Apostle Iudas: And
he calleth theime, *Impios, transferentes*
Domini nostri gratiam in luxuriam. Wic-
ked men, turning the grace of our Lor-
de vnto wantonnesse and lust. Ageinst
whome allso S. Paule made this excep-
tion: that they shoulde not in any wise
by

*Iudas in e-
pist.*

Ad Gal. 5.

by the freedom of our redemption challenge any liberty of the fleshe.

Norwithstanding Christes passion then, we must not otherwise thinke, but to suffer for oure owne sinnes: not as helping the insufficiencie of his merites, but as making our selues apte to receiue that blessed benefite, which effectually worketh vpon no man, but by meanes: nor serueth any to saluation, but by obedience of his will and worde. For if Christes death shoulde worke accordinge to the full force of it selfe, it woulde doubtlesse supp vpp all sinne, and al paine for sinne: it might wpe away death, bothe of this present lyfe, and eternall: it woulde leaue neither Hell, Purgatory, nor paine: the price and worthinesse thereof being so abundaunt, that it might, being not otherwise by the vnserchable will and wisdom of the sufferer limited, saue the whole worlde. But nowe ordinary wayes by Goddes wisdom appointed for the bestowing of that excellent medicine-

Articulo. i
falso imp.

cinable cuppe, (as S. Augustine termeth it) and condicions required in the parties beside, Christes deathe dooth not discharge vs of satisfactiō for oure sinnes, nor of any other good woorke, whereby man may procure his owne saluation.

The
vvorde
Satisfacti
on so ab-
horred of
hæretikes
is cōmon
vvith the
ovvle fa-
thers.

And I am not a frade to vse the word *Satisfaction*, with Cyprian, Origen, Ambrose, Augustin, and the rest of that blessed fellowship: Who right well knewe the valew of oure redemption, and the force of that satisfaction whiche oure sauiour made vpon the Crosse. I dare well leaue these pety diuines and speake with the grand capitaines of our faith and religion. And I woulde to God I coulde as well in any part come after theime, in example of Christian lief: Who not so muche in worde, as in the course of all their conuersation, lefte vnto vs perfecte paterns of greate and greuous pœnaunce. Their longe watching and wailing, their strange, wyelde, and waste habitation, their
roughe

roughe appareling, theire harde lying, theire meruelous fastinge, theire perpetuall praing, theire extreme voluntary pouerty, and all this to prauent goddes iudgement in the worlde to coom, for thole smaule infirmities and offences of theire frayle life, may make oure aduersaries ashamed of theime selues, that nether will folowe theire blessed steppes, nor yet (whiche is the greatest signe of Goddes angre towards them that can be) like it, and alowe it in others.

An euident and most certaine demonstration of the truethe of Purgatory: and the greuousnesse of the paines thereof, vttered by the prayers and vvordes of the holy doctoures, and by sum extraordinary vvorkes of God beside.

Cap. 12.



And we allso, that by goddes grace and great mercy be Catholikes, muste nedes here conceiue singulare feare of Goddes terrible iudgements, whiche of
 ○ iustice

A DEFENSE

For Christi
fakes sake,
let all Ca-
tholikes
here at-
tende,

iustice he muste practise vppon oure wickednesse, that liue nowe in pleasure and worldely welthe after suche a carelesse sorte, that men may iudge we haue no respect of the dredfull day, nor care of Purgatory, whiche in wordes we so earnestly mainteine. The deape and perpetuall feare wherof, caused oure elders not onely to leade their lyfe in suche perpetuall payne, but further forced theyme to breake owte in bitter teares, and vtter most godly prayers, that they might escape the iudgement of God, exercised by the paynes of Purgatory at the end of oure shorte and vncertain lyfe. Summe of theime I will recite, that oure hartes may melte in the necessarye foresighte off that terrible time, and the heretikes be a shamed to deny that, whiche so constantly in woorde and woorke they euer professed.

For feare of this fyre to coom, holy S. Bernarde makethe this meditation.
*O vtinā magis nunc daret aliquis capiti meo
aqua,*

aguas, & oculis meis fontē lachrimarū, forte enim nō repēriret ignis exurens, quod interim fluens lachrima diluisset. Oh woulde to God som mā would nowe before hand prouid for my head abundaunce of waters, and to min eies a fountaine of teares: for so happely the burning fire shoulde take no howld, wher rōning teares had cleansed before. And thus againe the same blessed man debateth the matter with his owne conscience. *I tremble and shake, for feare of fawlyng in to Goddes handes: I woulde præsēt my sellfe before his face allredy iudged, and not then off him to be iudged. Therfore I will make a reckoning whiles I am here, of my good dedes and of my badde: my euill shal be corrected with better workes, shal be wattered with teares, shall be pounished by fasting, and amēded by sharp discipline. Prouision must be made that I bring*

*Ser. 55. iij.
Cantic.*

A DEFENSE

Naum. I.

not thether cockell in steade of corne,
or chafto gether with VVheate. I shal
rippe vp to the very bottom al my wa-
yes, and my whole study, that he may
find nothing vntryed, or not fully dis-
cussed to his handes: And then I hope
in his mercy, that he will not iudge
for the same faultes, the second tyme.

*Emissenus
de pœnitentia
niniuit.*

In the lyke godly sense spake a no-
ther, longe before his dayes: *Beatus
qui hic mala sua deflere, qui hic debita sua
festinat exoluere, & innocentiam quam iam
non potest per baptismum reparare, recupera-
re studeat per summum pœnitentia fructum:
ad tales merito ipse Dominus loquitur, non
iudicabo bis in idipsum.* Happy is he
that euer he was borne, that with spede
bewaileth his finnes, and in tyme dis-
chargeth his debtes: that he may so en-
deuoure to recouer by the fructes off
pœnaunce his innocency, whiche by
baptisme he can neuer repayre agayne.
to suche fuerly our lorde saith, that he
will

will not call twise to accompte for one faulte.

S. Ambrose sheweth his feare also of Purgatory by this prayer. *Quod si etiam in illo adhuc sæculo aliquid in me vindicandum reseruas, peto ne me potestati demonum tradas, dum scelus meum Purgatoria pœna detergis.* O lorde (saith he) if thowe reserue any whit in me to be reuenged in the next liefè, yet I humbly aske off the, that thowe geue me not vpp to the power of wicked spirits, whiles thowe wypes away my sinnes by the payne of Purgatory. Lo good reader the feare and fayth of oure fathers: lo howe owlde this doctrine is, how auncient the word is. But in an other place the same author expresseth his care and continuall cogitation of this iudgement to be practised in Purgatory, comparing thus S. Peter his state with his owne. *Ille* (saith he of S. Peter) *examinabitur vt argentum, ego examinabor vt plumbum, donec plumbum tabescat ardebo: si nihil argenti in me inuentū fuerit, heu me in vltima inferni detrudar,*

*Præcat præ
paratoria
2. ad mis.*

*In Psal. 113
ser. 20.*

A DEFENSE

*aut ut stipula totus exurar . si quid in me
inuentū fuerit auri vel argenti non per meos
actus, sed per gratiā & misericordiā Christi,
per ministerium sacerdotij, dicā fortasse ego:
Etenim qui sperāt in te, non confundentur.*

In englishe. He shall be tryed as siluer,
but I must be searched and examined as
leade: tyll the leade melt away, must I
continually burne. And if then there
be no siluer matter fownde, wo is me, I
shall be throust downe to the nether
partes of the deape helle, or wholly wa-
ste away as strowe in fire. But yff any
gouldc or siluer be fownd in me, not
through my woorkes, but by grace and
Christes mercy, and for my ministry
and priesthood sake, I shall allso once
say: *those that put their trust in the,
shall neuer be confounded.* A lasse

Ambrose was thowe so careful for wa-
sting away in thy purgation? what shal
become of vs, where all is drosse, and
no fine substance: so continual sinning,
and so little sauluyng: where the digni-
ty of priesthood, wherby thowe con-
ceyued

ceiued suche comfort is almost worn
 away? his feare was so hartly, and his
 meditation of purgatory paines was so
 earnest, that he conceyuit a doubt in
 respecte of his desertes, of wasting a-
 way, and further casting in to damna-
 tion: though he knewe right wel, that
 man admitted to the temporall iudge-
 ment of the next worlde, coulde not
 euerlastingly perishe, but bicause the
 paines of the one is so lyke the other,
 the greefe of theime bothe lightly oc-
 cupieth mannes mynde at once: especi-
 ally where mannes case is doubtfull,
 and often deserueth the worse of the
 twayne. So S. Augustine lykewise, after
 that he had vttered his feare of helle in
 the prophet Dauids person, as I sayde
 once before, streght he adioynethe his
 request vnto God, to saue him from
 Purgatory paines, by the Prophets wor-
 des allso. I will recyte his mynde in En-
 glish: *O Lorde amend me not in thy* *In psal. 37.*
anger, but purge me in this lyfe, that

A DEFENSE

*I may escape the Amending fire, whiche is prepared for suche as shall be saued throughe fire. And why? but bicause they buylde vpon the foundation woodde, hay, and strawe. men might builde goulde, siluer, and prae-
ciousse stones, and so escape bothe the fyres, thone off eternall poornishment for the wicked, and the other, whiche shall correct theyme that must be saued through fyre. But now we bicause we reade that he surely shal be saued, therfore that fier is not much regarded, And yet let theime be bould of this, that though they be saued by fier, it shall yet be more fearse and greuous, then any thing that man may susteine in this liefse, though the Martirs and malefactours haue suffered straunge tormentes. Againe in an other place the same holy doctoure*

Note here
Christian
reader,
vvhether
S. Augu-
stin doub-
ted of pur-
gatory, as
the lying
and vn-
lerned ad-
uersaries
yvoulde
make the
simple pe-
uple belie-
ue.

& oure vttereth the like saing : Whiche
 I will repeate also, that the worlde may
 behowld the vniust dealing of the con-
 trary part, that in the booke of their
 excuse why they departed owte of the
 Church (they call it their Apologie)
 be not ashamed to auouche, that S. Au-
 gustine sometimes denyed, and some-
 times doubted of Purgatory. Thus he
 writeth then ageinst suche deceiuers,
 and for the defense of him selfe and the
 Churches faith. *Sed si etiam sic conuer-*
sus euadat, vitam viuat & non moriatur,
non tamen promittimus quod euadet omnem
pœnam. Nam prius purgandus est igne pur-
gationis, qui in aliud seculum distulit fru-
ctum conuersionis. Hic autem ignis etsi æ-
ternus non sit, miro tamen modo est grauis,
excellit enim omnem pœnam quam vnquam
passus est aliquis in hac vita. Nunquam e-
nim in carne inuenta est tanta pœna, licet
mirabilia passi sunt martyres, & multi ne-
quiter iniqui tanta sustinuerunt supplicia.
Si uideat ergo quilibet sic delicta corrigere, ut
post mortem non oporteat talem pœnam tole-

*De vera
 & falsa
 pœnitentia.
 Cap. 18.*

A DEFENSE

rare. Yff a sinner (saith he) by his conuersion escape death, and obteine liefe; yet for all that I can not promesse him, that he shal escape all paine or pounishment. For he that differred the fructes of repentaunce till the next liefe, must be perfyted in Purgatory fier. And this fire, I tell yowe, thoughe it be not euerlasting, yet it is passing greuous: for it dooth farre excede all paine, that man may suffer in this lyefe. Neuer grefe in this flesh coulde be so greate as it, though Martirs haue abiden straunge tormentes, and the worst sort of wicked men, exceding greate pounishments. Therefore, let euery man so correcte his owne faultes, that after his deathe he may escape that pityfull payne. So farre S. Augustine: By whom we see not only the trueth of our our Catholike doctrine lyuely and vehemently set forth, butt to the greate feare of vs all, the weght of Goddes sentence, and the paine of that vntolerable pounishment, as the Church of his time taught and be-

OF PURGATORY &c. 110

beleued, to passe all mortall and transitory wo in the worlde.

Wherof, it hath pleased almighty God sometimes, to geue man a taste, by calling summe one or other aboue the common rase of nature oute of this mortall lief, and speedy restoring him from the state of the departed, to the company of the lyuing againe. Whiche worke though it be straunge in nature, thought vnlykely to misbeleuers, and contemned of such as woulde extinguishe the spirite of God, yet it hath ben the vsuall practise, sence the beginning of oure faithe and religion, off the holy Gost, so to trade mannes frailty in faithe and feare of Goddes Iudgements. Somtimes, the liuing is in trance or sodden chaunge by Goddes omnipotency taken vppe, to the vewe as it weare, of the vnspeakeable treasures of the prepared ioyes, or extreme calamities of the world to coom. So was the Apostle S. Paule, he could not tell how him self, called to the behoulding

The paines of purgatory hath bene reueled to many holy persons.

1. *Thesal.* 5.

2. *Cor.* 13.

of

A DEFENSE

Apocal. 20

of Goddes maiesty and mysteries vn-
speakeable: So was S. Iohn in spirit cau-
fed oftē to behould, and præsently in a
maner to see, not only the affayres of
goddes Church til the worldes end, but
also the happy Seate of the lābe, the æ-
ternal ioy of thelect, and the euerlasting
lake of the damned, with the infinite
sorowe of all the forsaken sorte. And
so haue many one sith that time, in the
same spirite, had a præsent taste of all
those iudgements, whiche by any mea-
nes through the vnsercheable ordina-
unce of God, be præpared for sinners.

Ecclesi. 46

1. Reg. 28.

Sometimes also, by the same force
of the Spirite, the departed haue appea-
red emongest the lieue: as Samuel the
prophet to king Saul, vttering thinges
to coom. Or if that were not Samuel
him self, bicause that practise of vnlaw-
full artes may be thought not conue-
nient for the procuring of the Pro-
phettes owne persons appirition: yet
Moyse was in dede personally præsent
with Christ in the Mounte, at his trās-

Matth. 17.

figu-

figuration. And as he at Christes cal came frō the dead owte of the bousom of Abrahā, so did Elias at the same time coom frō Paradise (as S. Augustin affirmeth) and wer both conuersant and in talk with Christ, and in the sight of the Apostles at once: frō whense they departed att Christes appointment, to their seuerall abode and rest againe.

Inter-
course be
twixt the
liue and
dead,
though it
be not or-
dinary,
yet it is
not im-
possible.

Whereuppon, the same holy doctoure confesseth, that these rare and merue-
lous workes of god though they folow
not the common order of nature, yet
they be nether impossible, nor vnpra-
ctised in Christes Church. *Alij sunt*

(saith he) *limites humanarum rerum, alia
diuinarū signa virtutū: alia sunt quæ natu-
raliter, alia quæ mirabiliter fiunt.* The cō-

De cura
pro mor
Cap. 16.

mon courſe and limites of mānes mat-
ters, be of one sorte: and the woonde-
rous signes of goddes powre and ver-
tue, of an other: the woorkes that natu-
rally be wrought, are nothing like su-
che thinges, as meruailously and mira-
culously be done.

And

A DEFENSE

And as Christ in his owne person, made many extraordinary workes to beare testimony of his diuinitie, so he woulde that the glory of god and faith in him, shoulde take deepe roote and large encrease through owte al nations, not onely by preaching and worde, but by woorkes also: whiche the same holy gosse for the saluation of the beloued flocke, disposeth by the æternal wisdom, where, when, with whome, and as he listeth.

Mary as these be the most secret waies and vnknowē steppes of goddes spirite, and therefor most humbly to be reuerēced of the faithfull: so bicause they are so farre from the rase of naturall affaires, and muche ouerreache fleshe and bloodde, they are often of fooles contemned, and of the vnwise wisdom off worldlinges, as extreme madnesse improved. The expresse signes of Goddes spirite, wrought by the Sauoure of the worlde in his owne person, were with singulare blasphemy, of the prowde Iewes

wes

wes referred to Beelzebub, The tokens and wonders wrought by his Apostles, were attributed to vnlauffull artes, and misconstrued of most miscreants to false intentes. It was euer a speciall note of incredulity, to blaspheme these peculiare steppes of the spirite.

VVicked
men haue
euer resi-
sted the
holy Ghost

S. Cyprian complainethe of suche misbeleuers in his time: that would not agree to the trueth after especiall reuelations had of the same: Whiche kinde of men, he noteth in the latter ende of an epistle, by these wordes.

Lib. 4.
epist. 9.

Quamquam sciam, omnia ridicula, & visiones ineptas quibusdam videri, sed utique illis, qui malunt contra sacerdotes credere, quam sacerdoti: Sed nihil mirum, quando de Ioseph fratres sui dixerunt, ecce somniator ille venit. Allthoughe (saith he) I knowe right well howe litle accompte they make of visions, whiche they esteeme as mere trifles: But yet it is suche onely, that had rather beleue ageinst, then with Goddes priestes. And no meruaile that is, seeing good Iosephs owne brethren

A DEFENSE

Genes. 37. them saide by him in mockage. *Lo yender cooms the dreamer.* So did they scoffe at him, bicause he had more familiarity with the spirite of God, then the other had.

Nowe as the ioyes of heauen and Paradise, with the torment of sinners and other secrettes of the next liefe, haue bene straungely represented to som one or other in all agies, by sundry meanes most expedient to oure saluation, and most seemely to the wisdom and will of the woorker, so certainly, no article was euer with more force of spirite, or more graue authority set fourth sence the beginning of Christian religion, then this one of Purgatory. Neuer nation was conuerted to the faithe, but it hadd this trueth not onely taught by worde, but by miracle allso confirmed. And namely in that abundant floodde of faithe, when it pleaced God, almost at once to spreade his name amongest all these contryes, it was thought most necessary to his diuine
wif-

wisdom, together with the true worship
 off his name, to plante in all faithfull
 mennes heartes, the awe and necessary
 feare of that greuous torment, for the
 reuenge and iust iudgement of wicked
 lyefe. This greuous payne was vttered
 by the very sufferers theime selues, as
 we may see in the notable historyes off
 Paschasius and Iustus, reported by S. *Cap. 24. l.*
 Gregoryes owne mouth. This greuous *4. dialogo*
 poonishment was ageyne declared by *rum.*
 Furseus: who, as the reuerent Bede re-
 porteth, had the behoulding of the æ- *Cap. 13. li.*
 ternall blesse, the euerlasting misery, *3.*
 and the temporall payne of the nexte
 lyfe. Drichelmus also, by the ordina- *Li. 5. c. 13*
 unce of God taken from emongest
 mortall men into the state of the nexte
 worlde, after he had seene lyke wise, the
 terrible iudgement of God practisede
 vpon the electe, was restored to
 lyfe againe in oure owne nation, and
 was a witnesse worthy of all credet, of
 this same trueth, not onely by his word
 (wherof he was so sparing all his lyefe

A DEFENSE

tyme after, that he woulde not vtter this same mistery but withe singulare care and respect of the persons intent, that asked him therof) but namely by passinge greate poenaunce, and incredible chastising of his body, whiche proceeded of the sensible knowledge that he had of the paynes præpared. And being asked sometime (as holy Bede saithe) why he so tormented him selfe, in the willing toleration of extreme heate, or contrary coulde, bothe of froste and snowe, he made answer simply and shortely, *Frigidiora ego vidi: austeriora ego vidi: Ah masters I haue seene colder: I haue seene sharper.* Meaning by the vnspeakable paines of Purgatory. The whole history of his visions, with many the like, may be redde in the Ecclesiastical history of oure owne natiõ, written by as faithfull a witnesse, as euer was borne in oure lande: of suche vertue, that he woulde begile no man willingly, of so greate wisdõ, that he woulde report no tale nor trifle rashly: off
such

R. Bede.

suche grace and learning, that he was well able to discerne a false fable and superstitious illusion, from a true and diuine reuelation.

For as it were folly and mere vanity, to geue credet to euery spirite, so to condemne a spirite, or reuelation, or any woorke of Goddes finger approued by the Church of God, in which there hath euer bene the gifte of discerning spirites, it is properly a sinne against the holy Gost. And bicause euery man hath not that gifte, as I would not counsell any man, ouer lightly to geue credet to euery priuat spirite and peculiar vision, bicause they may coom of wicked intentes and sinister motiōs, so I think it were good, in feare, reuerence and humility, to committ the discerninge of suche thinges, to the spirit and iudgement of Goddes Church.

1. Cor. 12.

With the belefe of euery peculiar mannes phantasy, we are not charged: with hūble submission of oure whole-liefe and belefe, to the Church of

A DEFENSE

Christe,ther are we especially charged. And bicause there is nothing reported ether in the woorkes of S. Gregory, or in Bede, or in Damascen, or in any other the like, concerning the paynes ether of the electe or the damned in the nexte life, but as muche hath ben vttered before, by all the holy and lerned fathers, in greate agony of mind and feare of the laide iudgement, we may be the more boulde to thinke the best, or rather we are bownd to thinke the best of that spirite, whiche so conformably agreeth with the doctrine of the Church, and faithe of all the fathers.

Damascenus vocat purgatorium baptismum ignis.

Lib. 4. Ca. 10. de orthodoxis.

There can no man say more of Purgatory nor more plainely, then S. Ambrose, being in a maner a frade him self, of wasting away in that horrible torment: none more effectually then S. Augustine, that confesseth there is no earthly paine comparable vnto it, none more fearefully then Eusebius Emislenus, who termeth it skaulding waues off fyre: none more pithely then

Pau

Paulinus, that calleth those places off
 iudgements, *Ardentes tenebras* burning
 darknesse. More peculiarely may the *Ad Amas
dum epi. 4.*
 circumstances and cōdicion of that state
 by god be reueled, but the trueth ther-
 of, can not be more plainely declared,
 nor better prooued. These babes feared
 no bugges I warraunt yow: nether pic-
 ked they Purgatory owte of Scipio his
 dreame, but they had it owte of Goddes
 holy worde, and tradition of the holy
 apostles, and by the very suggestion of
 the spirite of truth. All which if it can
 not moue the misbeleuer, and stay the
 rashenesse of the simple deceiued sort,
 it shall be but lost labour to bring in
 any more, for the confirmation of that
 trueth, whiche all the holy doctoures
 haue so fully both proued and declared
 to my hand.

But nowe for vs, that throughe
 Goddes greate mercy be Catholikes,
 let vs, for Christes sake, so vse the bene-
 fite of this oure approued faithe, to the
 amendement of oure owne lyues, that

A DEFENSE

Epist. 1. ca.

4.

Ambros.

ubi supra.

where no argument will serue, nor authority of Scripture or doctoure can conuerte the deceiued, yet the fructe of this doctrine shewed by good liefe and vertuous conuersation, may by Christes mercy moue theime. Let the priest consider that this heuy iudgment must begī at the howse of God, as S. Peter affirmeth, and so dooth S. Ambrose proue it must do. In whom, for the dignity of his honourable ministry, as much more holynesse is requisite, so a more strait reckoning must be required. Let the Lay man lerne, for the auoyding of greater daūger in the præsence of the highe Iudg, willingly to submitt him self to Goddes holy ministers: Who haue in most ample manner, a commission of executing Christes office in earthe, bothe for pardoning and poonishment of sinne: that sufferinge here in his Church, sentence and iuste iudgement for his offenses, he may the rather escape oure fathers greuous chastisement, in the liefe to coom.

Ther-

Therefore I woulde exhor-te earnestly the minister of God, that in ge-uing pœnaunce, he woulde measure the medecine by the malady: aptly discer-ning the limitation of the pœnishe-ment, by the quantity of the faulte: not vsing lyke lenity in closing vp of eue-ry wound. For they shall not be blame-lesse surely, that doo the woorke of Goddes iudgement committed to the-ire discretion, negligently: nor the sim-ple soule that lookes to be set free from further paine, can, by the acceptation of suche vnæquall remedies, auoyde the skourge of iudgement præpared. except he him selfe voluntarily receiue (as I woulde wishe all men should) som for-ther satisfaction, by the fructes of pœ- naunce: that of his owne accorde he may helpe the enioyned pœnalty, and so by Goddes grace turne away the gre-ate greife to coom.

Excellently well, and to oure pupose *Epist. 2.*
saide S. Cyprian in the fourthe booke
of his epistles, taulking of suche offen-

A DEFENSE

ders as were not charged with poena-
 unce sufficiently, or otherwise negli-
 gently fulfilled the same, by these wor-
 des. *We shall not herein any thing be*
preiudiciall to Goddes iudgmēt that is
to coom, that he may not alowe and
ratifie oure sentence, if he finde the
perfect poenaunce of the party so re-
quire. But if the offēder haue deluded
vs by fayned accōplishing of his pæna-
unce, then God who will not be delu-
ded bicause he behouldeth the hearte
of man, shall geue iudgement of suche
thinges as were hidde from vs. And
so oure Lorde will amende the senten-
ce of his seruauntes. Wher this doctour
 seemeth to allude to the accustomed
 name of Purgatory, whiche S. Augustin
 and other doo often call the amending
 fyere. Though it may well be, that he
 here calleth the contrary sentence of
 iudgement to æternall damnation vp-
 pon

pon the impœnitent sinner, whome the prieste, bicause he coulde not discern the fained hipocrasy of his externall dealing, from the inward sorow of heart, pronounced to be absolued of his sinnes, it may stand (I say) that he termeth that contrary sentence of God, the correction or the amendement of the priestes iudgement. Howe so euer that be, it is a woorke of singulare grace and discretion, so to deale with the spirituall patient, that he haue no nede off the amending fyre.

Of the nature and condicion of Purgatory fyre: the difference of theire state that be in it, from the damned in Hell: ywith the conclusion of this booke.

Cap. 13.



PF any curious head list of me demaunde, where or in what parte of the world this place of poornishmēt is, or what nature that fyre is of, that worketh by such

A DEFENSE

vehement force vppon a spirituall substance: I will not by longe declaration thereof, feede his curiosity: bicause he may haue both the example and the like doubt of Hell it selfe, and many other workes of God moe. The lerned may see that quæstion at large debated in the bookes of the City of God, and in the litterall exposition vpon the Genesis. And yet after all searche that man can make, this must be the conclusion, with the author of those bookes: *Quomodo intelligenda sit illa flamma inferni, ille sinus Abrahæ, illa lingua diuitis, illa sitis tormenti, illa stilla refrigerij, vix fortasse a mansuetè quærentibus, a contentiose autem certantibus nunquam inuenitur. melius est dubitare de occultis, quam litigare de incertis.* I am sure (saith S. Augustinè) the Riche man was in wonderfull feruent payne, and the Lazare in the rest of a pleasaunt abiding, but howe or of what nature that Hell flame and fyre is to be taken, or Abraham his bosom, or the glottens tong, or the intollerable thirst
in

Lib. 20.

Libro. 8.
cap. 5.

in that torment, or the droppe to quench his heat. All these doubtcs can scarcely be dissolued and satisfied, to the contentation of him that with humility maketh serche thereof, But to contentious and curious ianglers, they shal neuer be knowen. Therefore better it is to be in doubt of these secretts, then to stand in contentious reasoning off thinges vncertaine. So must we thinke also of Purgatory: that the painc thereof, of what condicion so euer it be, or where so euer the ordinaunce of God hath placed it, is wonderfull horrible. And by force of operation, representeth the nature of oure fyre: and bothe by scriptures and doctours, is most termed by the name of fyre, as Hell torment is. It woorketh so vpon the soule of man, as the other did vppon the riche mannes soule, and all other that be already in Helle, before the receiuing of their bodies into the same misery, at the generall day of Iudgement. And the sensible greefe may be as greate of certain

A DEFENSE

Cyrrill.

taine, as in the other place of euerlasting damnation, as *Cyrrillus in vita Hieronimi* dothe declare.

The diuersity of the damned case, and of suche as be temporally poenished in purgatory.

But this is the greates misery, and the difference: that suche as be in the iudgement of Hel paines, haue no hope of mercy, no passage from their infinite woe, no ende of torment, no release off payne, no expectation of saluation, no comforte by Christe: but endlesse desperation, hatred of vertue, wearinesse of their creation: sorowe of their own being and persons: and, whiche is most vntollerable, perpetuall blasphemy, and grisely cursing of Goddes holy name. The other being vnder their mercifull fathers chastisement in purgatory, suffer greates payne, but in quiet peace of conscience, in assured expectation and warraunt of their saluation, in loue of Goddes iustice and iudgement, euen towards theime selues, in the vnity of the spirite of God, bearing testimony of theime, that they be the children of the howshoulde, in perpetuall experience
of

OF PURGATORY &c. 119

of mercy and grace, in dayly hope of release, in perfect loue withe owte all sinne or daunger of sinning, in gladde cōceiuing the benefite of their redēption for the remission of their offenses paste, and in worship and confession of Goddes holy name, then and after for euer more.

And this is the company of the inferiour partes, whiche boweth their knee, and reuerenceth the name of Ie-*Philip. 2.* sus, (as the Apostle saith) when the other which bein the deape hel (the prophet bearing witnesse) can not prayse nor confesse his blessed name, whiche they bothe detest and blaspheme, to their vnspeakeable paine. There hathe euer bē, sence the death of the first virtuous man till this houre, and so shall be till the day of later iudgment, a company of electe and chosen people, that doo honoure God in the loughers partes: as till Christes descending to hell, the fathers resting place in generall, and some that suffered for sinne further paine

A D E F E N S E

ine beside. And after, cōtinally as befor,
the place of Purgatory, to endure for
the ponishment of certaine, til the lat-
ter day, when all the elect shall reigne
without greefe or paine, with Christ
for euer more.

*Vide Greg.
4. dial. 20
& Isidor.
de ordine
creatur.*

And althoughe, the place of this tor-
ment, and the nature thereof, be nōt
certainly determined, nor knowē to a-
ny, but such as God of his wisdom liste
reuele it vnto, yet it is with great proba-
bility and likelyhood, thought of suche
lerned men as deserue singulare credit,
that it is in the lower rowmes, as *sinus*
Abraha, may appear by scripture to haue
ben, and separated frō hell as it was: bi-
cause al places of ponishment after this
lief, be cauled of holy writers, confor-
mably to scripture, *Inferna*. But with
curious searche of these thinges, as we
be not charged, so to beleue that iustice
is there doone vpon sinners, by muche
sorowe and torment of their soules,
by the authority of Goddes worde and
church, we are of necessity induced.

The

The care an cōsyderation whereof, if it take deape impression in oure myndes, I am sure it shall woorke exceding greate chaunge, in oure whole liefē and maners.

Therefore I shall desire all Catholike readers, as they beleue this graue sentence of God to coom, and feare the rodde of our fathers correctiō, that they prauent the same, by lowly submitting theime selues vnto the chastisement of our kinde moother the Church. Who with teares in this her contempt, yet besecheth the children of hir owne howshoulde, that they woulde rather willingly submit theime selues to her meeke wandē in this liefē, then ageinst theire willes to the heuy skourge of theire angry and iustly moued father, in the worlde to coom. The p̄naunce whiche her ministers doo charge vs with all, is of it selfe not greate; yet accepted with humility and cōpetent doulour of harte in this time of grace, it maye for the most parte, yf it any thing be

A DEFENSE

be answerable to the faultes, or holpen by oure owne zeale, ether wholly discharge vs, or muche ease and abbridge the paine to coom. Let vs not sticke to adde vnto the praescribed paine by the priest oure pastour, som such fructes of repetaunce, as may more and more washe vs from our sinnes: let vs make frendes of wicked Mammō: Let vs redeme oure sinnes, by almoose and mercy towarde the poore: Lett vs iudge oure selues with earnest fasting, abūdaunce of vnfaided teares, often watching and continual prayinge, and then doubtles we shall not be iudged of oure Lorde. Let vs detest this abominable flattering security, whiche this sinfull schole so earnestly exhorteth vs vnto: It is the deuill no doubt, that would haue mā passe his time in pleasure, that he maye be reserued to his euerlasting paine. A small remedy by mannes freedom, in Goddes grace here willingly accepted, may cleare acquitte vs of greate greefe to coom. Loue alone, and earnest zeale of
goddes

*Luc. vi.
 Dan. 4.*

Goddess house, in this multitude of forsakers, I dare say shal couer a numbred of sinnes; and that whiche by nature is but duety, in this time of temptation I take it to be greate merit. Let vs be circumspect therefore, and woorke whiles the day is here, for in the night off the next worlde, sinners can not helpe theime selues, nor woorke one moment towardes theire owne deliuey or release.

And for the other sorte which haue ben deceiued by the Mearemaidess songe, I shall humbly in our sauours blessed bloude beseeke theyme, to consider with zeale and indifferency what hath bene saide, and whereon it standeth. And if God him selfe hath in all ages chastised his best beloued people and dearest children, bothe here and in the next lyfe, yf the Church hath practised discipline, by his authority, vpon all obedient persons, if all vertuous haue charged theime selues with paine, if al lerned fathers haue both preached

Q

A DEFENSE

ched an done pœnaunce, for the auoïding of paines hereafter præpared, yf the worde of God expreffely make for this, yf all lerned men with oute exception beleued it and feared it, yf it agree with good reason, if it settfourth Goddes iustice, if it duely answer to the hated of sinne, yf it rayse the feare of God in mannes harte, yf it be the bane of prowde præsumption, yf it be the moother of mekenesse, of obedience, of deuotion, and of all good Christian condicions, lett it for Goddes loue, I pray the once againe, take place in thy harte, and driue out that rest and quietnesse of sinne, whiche these delicate doctours, for thy præsent pleasure, vnder the coloure off some honeste name, haue deceitfully induced thee vnto.

Aske once of thyne owne maisters: and if they be able to answer to any parte of this whiche I haue proued, but by vnseemely wrasting of the the scripture, shamefull denial of the doctours,
or

or deceitefull colouring of nothing, in vaine wordes, with owtegrownd, matter or meaning, thowe maist better beleue theime, and miscredet me. But yff thowe finde they shall neuer be able to satisfy a reasonable man in this case, then cast not thy sellfe away willingly with thime: but betime turne home to vs ageine. I my selfe seeke no further credit at thy hâdes, but as a reporter of the antiquity: But the scripture requireth thy obedience, the Church which can not be deceyued clameth thy consent, all the owlde fathers woulde haue the ioyne with theime in theyre constât belefe. Yf thou did once feelee what grace and giftes were, *In populo graui & ecclesia magna*, in the graue people and greate Church, (as the Prophett termeth Goddes howse) or coulde conceiue the conforte that we poore wretchies receiue daily, by dilcipline and perfect remission of oure sinnes, which can no where but in this howse be profitably healed, thowe wouldest forsake

Q 2 I am

A DEFENSE

I am sure, all wordely welthe and wantons abroad, to ioyne with oure Church ageine. And that the name of the Church, deceiue the not: this is the true Church (saith Lactantius) *In qua est*

Lib. 4.

Cap. 30.

de sap.

religio, confessio, & pœnitentia, quæ peccata & vulnera, quibus est subiecta inbecillitas carnis, salubriter curat.

In whiche, deuotion, confessiõ, and pœnaũce, wherby the woũdes of mānes frailty are profitably cured, be founded.

(???)

FINIS PRIORIS
LIBRI.

THE

123

THE SECON- DE BOOKE INTREA- TING OF THE PRAYERS;

AND OTHER ORDINARY

reliefe, that the Church of
Christ procureth for
the soules de-
parted.

THE PREFACE OF THIS

Booke, vvherein the matter of the
treatise, and the ordre of the
Authors proceeding, be
briefely opened.

W	E haue now taried ve- ry longe, in the confide- ration of Goddes iustice and mighty scourge, not only for the euerlasting outcastes, but also for the exacte trial of the chosen childrens wayes. The be- houlding whereof, must needs inge- nder som sorowe and sadnesse of minde: and with all, as it commonly happeth
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Q 3 in

OF PRAYER FOR THE

2. Cor. 7.

in oure frailety, a certaine bitter tædiousnesse bothe in the writer, and the reader: thoughte for my parte, I will say with S. Paule, that it greneth me neuer a whit, that I haue in my talke geuen yowe occasion of sadnesse: being assured, that this præsent greife, may woorke perfect pœnaunce to vndoubted saluation.

But the wearinesse of that roughe part, which might bothe by the weight of the matter, and allso by my rude handeling, quickly arise to the studious reader, I shall in this booke wholly wye away: not by arte or pleasaunt fall of wordes, whiche in plaine dealing is not much requisite, but by the singulare comforte of oure cause. In the continuall course whereof, we shall ioy more and more at the behoulding of Goddes passing mercy in remission of finnes, and mitigation of the paines, whiche iustice enioyned. For nowe we must talke, howe the fyre sworde of Goddes ire may be turned
from

from his people: Whiche, as one of the fathers truly saide, beareth a great she-
 we of vengeance and iudgement, be-
 cause it is named a *fyry sworde*, but yet
 knowe withall, to be a touning sword,
 that is *gladius versatilis*, it shall geue gre-
 ate cause of comforte againe. *O sapientes*
 (saith deuoute Damascene) *ad vos loquor,*
scrutamini & erudimini, quia plurimus est
timor Dei domini omnium, sed multò am-
prior bonitas, & formidabiles quidem minae,
incomparabilis autem clementia: & horren-
da quidem supplicia, ineffabile autem mise-
rationum suarum pelagus. Thus he spea-
 keth of Purgatory, and mercy: O yowe
 of the wise sorte: to yowe doo I speake,
 searche and learne, that the feare of
 God the Lorde of all thinges, is mar-
 uailous muche, but his goodnesse farre
 ouerreacheth it: His threatening exce-
 ding feareful, but his clemency vncōpa-
 rable: the prepared poonishmets doub-
 tlesse horrible, but the bottōlesse sea of
 his mercies is vnspeakable, so saide he.
 Therefore if our finnes forgeuen were

Ambros.

Rupert. in
3. 4. Genes.In orat pro
defunctis.A compa-
rison off
the mercy
and iudge-
ment off
God, to-
vvardes
the soules
in Purga-
tory, and
that mer-
cy is more

Q +

neuer

OF PRAYER FOR THE

neuer so greuous, or oure vicious,
 lyfe so farre wasted in idle welth, that
 space of fructefull pœnaunce, and op-
 portunity of well woorking, by the
 nightes approching and oure Lordes
 sodden calling, be taken away, (in whi-
 che longe differring of oure amende-
 ment, heuy and sore execution must
 neades for iustice sake be done) yet lett
 vs not mistrust, but God measureth his
 iudgement with clemency, and hath or-
 deined meanes to procure mercy, and
 mitigate that sentēce, euē in the midst
 of that fyry doongion: that the ves-
 sels of grace and the redemed flocke,
 may worthely *sing bothe mercy and*
iudgement to oure gracious God, who
 in his angre forgetteth not to haue com-
 passion, nether withdraweth his pity
 in the midst of his ire. For this impri-
 sonment endureth no longer then our
 debtes be paide, this fyre wasteth no
 further, then it findeth matter to consu-
 me, this discriet and wise flame (as som
 of the fathers before termed it) chasti-
 seth

psal. 76.

seth no lōger, thē it hath cause to correcte. Yea oftē before this fyre by course of iustice can cease, God quencheth it with his sonnes bloude, recompenseth the residew by oure maisters merittes, and accepteth the carefull crie of oure mōother the Churche, for her children in paine. The memorie off Christes death, liuely and effectually settfourth in the soueraigne misteries vpon the Altare in earth, entereth vpp to the præsence of his seate, and procureth pardon in heauen aboue. The merites of all sanctes, the praier of the faithfull, the woorkes of the charitable, bothe earnestly aske, and vndoubtedly finde, mercye and grace at his hande. For of suche the Prophet Dauid asketh *Nunquid in aeternum proijciet Deus, aut continebit in ira sua misericordias suas?* Will God caste theime awaye for euer, or will he shutte vpp his mercy, when he is angrie? No he wil not: so saith S. Ambrose: *Deus quos proijcit non in aeternum proijcit: God casteth of many, whome he*

The motions off
Goddess
mercy, In
releasing
or mitigation
of
the payne
of Purgatory.

Psal. 76.

Li. 1. de penit. Cap. 1.

OF PRAYER FOR THE
doothe not euerlastingly forsake.

Then let vs seeke the wayes of this
so mercyfull a Lorde, that we may take
singulare comforte therin oure selues,
agaynst the day of oure accompte, and
indeuour mercyfully to helpe oure de-
are bretherne so afflicted: lest if we vse
not compassion towards theime, we
iustly receyue at Goddes hande, for the
rewarde of oure vnmercyfulnesse, iud-
gement and iustice with owte mercy,

The cruell aduersary of man kynde,
as before he wrought his woorste a-
gainst Purgatory, so here he busely
pricketh forward the schoole of prote-
stantes, to improue to their owne vt-
ter damnation, and the notable hinde-
raunce of oure louing bretherns salua-
tion, all suche meanes as God by scrip-
ture or other testimony of his worde,
hath reueled to be proffitable for tha-
bating of payne, or the release of the
apoynted pounishment, in that place
of temporal torment to com. Against
whiche deceiuers, I meane by Goddes
helpe

helpe in this ordre to trauel. First I will
 proue, that finnes may be pardoned, or
 the debt and bond thereof released, in
 the next worlde: then I shal shewe what
 meanes the holy scripture approueth,
 or the example thereof awarraunteth to
 be profitable for the soules departed: I
 will open what the principall pillars,
 and in a maner the flowre of all the
 faythfull sorte in sundry agies, and all
 most in all Christian contries, haue
 leste in writynge for this poynte: I wil
 declare what they practised for their
 dearest frendes priuately, and what the
 churchies of most notable Nations vs-
 ed for all deceased in Christes faith, in
 their publike seruice oppenly: I shall
 prooue vnto yowe, that the practise of
 suffragies and Sacrifice for the deade,
 isshued downe to vs from the Apostles
 dayes. I shall poynte yowe to the firste
 father of the contrary doctrine, and his
 principall abettours, in suche trouble-
 som tymes as suche marchants were to
 be fownde. Ye shall see theym knowen
 amon-

A brieve
 note of
 the con-
 tētes and
 principall
 poyntes
 of this
 booke.

OF PRAIER FOR THE

amongest all the holy of their tyme
by the name of hæretikes: Yowe shall
see their doctrine improoued, and the-
me selues condemned, by the graue
iudgement of Councelles, bothe Ge-
nerall and prouinciall, for hæretikes.
Yf any of theime all can say any thing,
to the contrary off that, whiche we v-
pon so good growndes maynteine, he
shall be answered with no worse, then
the very wordes of the holy auncyent
writers. Finally, yf any other thinges
be necessary besyde, for the declaration
of this matter to the simple, or for
proufe ageynst oure aduersaryes, they
shall not be omitted: as occasion, by
course and fall of the matter, may be
geuen. All which poyntes being auou-
ched and not proued, shall condemne
me of arrogancy: But bothe auouched,
and fully proued, they shall deserue any
reasonable mannes consent, and beare
testimony of the aduersaryes impudēcy
here, and witnesse of their contemp-
te of Goddes approued trueth, in the
world

That there be certayne finnes, vvhiche may be forgeuen in the nexte lyefe, and that the deserued poonishment for the same, may be eased, or vtterly released, before the extreme sentence be to the vtmost executed.

Cap. 1.



And first, that finnes may be pardoned in the next world, that were not in this lyfe forgeuen, oure Sauours owne wordes do teache vs, writē in the Gospell of S. Matthew thus: *I deò dico vobis: omne peccatum & blasphemia remittetur hominibus, spiritus autem blasphemia non remittetur. Et quicumque dixerit verbum cōtra filium hominis, remittetur ei: qui* Cap. 12.
autem dixerit contra spiritum sanctum, non remittetur ei neque in hoc saeculo, neque in futuro. I tell yowe, that al maner of sinne and blasphemy shal be forgeuen vn-to men, but the blasphemy of the spirit, shall not be forgiven. And who so euer shall speake against the sonne of man, it shall

Cap. 3.
Cap. 12.

OF PRAYER FOR THE
shall be forgeuen him: But if he speake
against the holy Ghoste, it shall nether
be pardoned in this worlde, nor in the
worlde to coom. The same thing in
sense, hath Marke and Luke affirming
that suche offense shall neuer be forge-
uen. The which worde *Neuer*, S. Mar-
ke expresseth thus: *in æternum non habet
remissionem*, he shall not haue pardon (as
you woulde say) in all æternity, by whi-
che he may plainly seeme, to reache
further then the limites and borders of
this worlde, for the remisſion of sinne.
And this speache hathe as much pith
and propre force in it, as S. Matthewes,
who expressely, distinctly, and belike as
Christe spake it, vttereth that sense of
the æternity, whiche passeth the measu-
re of worldely tyme, by these wordes:
*Nether in this worlde, nor yet in the
worlde to come*. And for that cause S.
Marke saith, *Reuserit æterni delicti*, he
shall be guilty of an æternall faulte, signi-
fying that in som case a man might per-
hap-

happes not speede of a pardon in this lyfe, and yet may obteyne it in the nexte: But for that horrible blasphemy, he in a maner dischargeth thoffender of all hope of remission, ether in this lyfe, or in the next that is to coom. Whiche forme of wordes can nether be founde in scripture, nor in mannes common talke, to haue any place in suche thinges as extend no further but to the transitory tyme of oure lyfe: for in those matters, it had ben vsually, and truely spoken, it shall neuer happen in this worlde. And therefore instructing vs, that sinnes, or the payne due vnto sinnes, may ether be released in this world, or in the worlde to come, he followeth that phraze and forme of wordes, in which man might wel cōceyue, the reache of remission and pardoninge of sinnes, farre to passe the compasse of our tyme, and lyfe.

But bicause we haue to doo with fickle marchauntes, that will not sticke to braist bowldely the bandes of euident scriptures

OF PRAYER OF THE
scriptures, as anone yowe shall see, and
therefore, will (as I think) little be mo-
ued with reasonable and playne gather-
ing oute of the scriptures: nor muche
æsteme this lyklyhode, as ouer smaule
a proufe in so greate a doubte, therefo-
re I will shewe my warraunt for this
construction, that thereby the studious
reader may see, whome the aduersaryes
doo so rashly contemne herin: and
whome we haue as authors, in this me-
aning of Christes wordes nowe recy-
ted: that nether they may be beleued
with owte reason and proufe, nor we
miscredited, after so good authority of
the auncyent wryters, as nether they
for shame, nor we of conscience can
denye. S. Gregory, whose authority I
may bowldly vse against theime, bicau-
se they mislyke not his iudgement,
when it may appeare to make for thei-
me, (as in deede it neuer doothe) he
doubted nothing to gether of this oure
Saiours speache, that sinnes might be
forgeuen in the next worlde. And thus
he

he writeth for that poynt. *De quibus-* Lib. 4.
dialog. cap.
19.
dam leuibus culpis, esse ante iudicium pur-
gatorius ignis credendus est, pro eo quod ve-
ritas dicit: Si quis in sancto Spiritu
blasphemiam dixerit, neque in hoc sæ-
culo remittetur ei, neque in futuro.
In qua sententia datur intelligi, quasdam
culpas in hoc sæculo, quasdam in futuro posse
relaxari: quod enim de vno negatur, conse-
quens intellectus patet, quia de quibusdam
conceditur, sed tamen, vt prædixi, hoc
de paruis minimisque peccatis, fieri posse
credendum est. For certayne smaule sin-
 nes, that there is a purgatory fyer befo-
 re the daye of iudgement, we must nea-
 des beleue: bicause the trueth it sel-
 fe, vttered so muche in these wordes,
If any sinne against the holy Ghost, it
shall not be remitted, nether in this
worlde, nor in the worlde to coom. By
 whiche sentence it is geuen vs to vn-
 derstande, that, as som offenses berele-
 ased in this worlde, so there may som
 other, be remitted in the lyfe folo-

R wing

OF PRAYER FOR THE

wing. For that whiche is denyed in one forte, the meaning is plaine, that of som other kind it must needs be graunted. But, as is sayde before, this is onely to be taken of lighter offenses, thus farre spake S. Gregory: and proueth lernedly beside, by exāples and sondry scriptures throughe oute the whole worke, oure matter. Yf oure aduersaries would with desire to lerne, as thei commonly do to reprehend, reade but his discourse onely, they might quickly see their owne folly, and amend their misbeliefe. They call him the last good pope, as he was in dede a blessed man: and by his authority the perfect conuersion of oure nation to Christes faithe, was wrought. I woulde his holy woorks deserued but as muche credet nowe, with certaine forsakers, as his legates then did, wyth all the vnfaithfull people of our coontrye.

But to go forward in our matter, we shall finde in S. Bernarde, the same wordes of our sauour alleaged for oure pur-

Onely
small of-
fenses be
remitted
in the
next lyfe

purpose, thus: *Non credunt ignem Purgatorium restare post mortem, sed statim animam solutam a corpore, vel ad requiem transire, vel ad damnationem: quærāt ergo ab eo, qui dixit quoddam peccatum esse, quod neque in hoc seculo, neque in futuro remittetur: cur hoc dixerit, si nulla manet in futuro remissio purgatione peccati?* They beleue not (saith he, by sum heretiques of his owne time) that there is any purgatory paines remaining after deathe, but they suppose that the soule streght vpon departure hense, goeth ether to rest, or damnation: let suche felowes aske therefore of him, that saide, a certain greuous crime coulde nether be forgeuen in this worlde, nor in the worlde to come, why he so saide, iff there wer no remission nor purgation of finnes, in the liefse following? thus said Bernard, opening his graue iudgement both vpon the text, and our matter: whose authority, if any æsteme lesse, bicause off his late writing, let him know, that the aduersaries haue none for their side so

Ser. 66.
in canti.

OF PRAYER FOR THE
auncient by CCC. yeare, except they
name the heretike Aërius, or suche like,
whose antiquity maketh not so muche
for them, as his auncient cōdemnation
for hæresy in this pointe, maketh a-
geinſte theime.

But that in the mouth of two or thre
witnesses all truethe may appeare, and
contrary faulshood vaniſhe away: S. Au-
gustine him selfe, gathered by this place
nowe alleaged, euen then when he had
no occasion geuen him, by the wran-
glyng of any misbeleuer, to wreast any
ſcripture other wiſe thē the very wor-
des imported, the trueth of remiſſion
of certaine faultes in the nexte lyfe, in
these wordes, *Facta resurrectione mortuo-
rum, non deerunt, quibus, post penas quas pa-
tiuntur spiritus mortuorum, impertiat
misericordia, vt in ignem non mittantur æ-
ternum, neque enim de quibusdam veraciter
diceretur, quod nō eis remitteretur neque in hoc
ſaculo neque in futuro, nisi essent, quibus et-
ſi non in iſto, tamen remitteretur in futuro.*
There ſhall be certaine at the time off
re-

resurrection allso, who shall obtaine mercy, after they haue suffered suche paynes as deade mennes gostes doo abyde, that they be not caste in to the euerlasting fyre: for elles it could not in any true sense be spoken, that certaine shoulde nether haue pardon in this worlde, nor in the worlde to com, except ther were summe, that speeding not of pardon in this lyfe, might yett haue remission in the next: so saith he. Being, I warraunt yowe, so sadde witted and so farre from phantasies, that he woulde not grounde any assured doctrine, vpon euery light occasion offered, or motion made: had not the very wordes and forme of phrase, approued it, and Goddes Church liked it.

Hauiing then these graue fathers with others, for oure warraunt in the exposition of this place, we doo take it for a sure grownde, that the payne off purgatiō in the next worlde may be remitted, that is to saie, ether made lesse, or elles wholly released, before the due

Bedain 3.

Cap. Mar-

ci.

OF PRAYER FOR THE

Some ty-
mes God-
des iustice
is an sve-
red fully
by the
paine of
the party.

execution of Goddes sentence be extre-
amly doone. For it is not ment, that the
freedom which man may haue after ful
answer and payment of his finnes, in
that place of poonishment temporal,
shoulde be properly termed a remis-
sion, or pardon: For that is aunswera-
ble to Goddes iustice: and althoughe
there were no praiers or other waies of
helpe, yet the patient by toleration, in
time, might, vnder the protection off
Christes merites, make ful satisfaction,
and so be discharged: who being a vessel
of mercy, can not be damned. But when
we say, that finnes may be forgeuen in
the next world, Goddes Church (whi-
che is the moother of all beleuers) tea-
cheth vs, that sum parte, as well off the
rigour end extremity of the paine, as of
the time and continuance therof (thou-
ghe God him selfe hath appointed that
poonishment) may yet be mercyfull re-
leased.

That the faithfull soules in Purgatory be-
ing novve past the state of deseruing, and not
in

in case to help theyme selues, may yet receiue benefite by the vvoorkes of the lyuing, to vvhome they be perfe ctly knitte, as felovve membres of one body.

Cap. 2.



Vt nowe what meanes may be fownde, to ease oure brethern departed, of their paine? or what wayes can be acceptable in the sight of God to procure mercy and grace, where the sufferers theyme selues, being owt of the state of deseruing and place of welworking, can not helpe theyme selues: nor by any motion of mynde, atteyne more mercy, then theyre liefse past did deserue? Where shal we then finde ease for theyme? suerly no wher elles, but in the vnity and knotte of that holy felowship, in wiche, the benefite of the heade perteyneth to all the membres: and euery good woorke of any onemembre, wonderfully redoundeth to all the rest. This socyety is called in oure crede,

OF PRAYER FOR THE

communio sanctorum, the communion of Sanctes, that is to say a blessed brotherhood vnder Christe the heade, by loue and religion so wrought and wrapped together, that what any one membre off this fast body hath, the other lacketh it not: what one wanteth, the other supplieth: when one smarteth, all feeleth in a maner the lyke sorowe: when one ioyeth, thother reioyseth wythall.

1. Cor. 12.

August. ep.
23.

This happy socyety, is not inpared by any distance of place, by diuersity off goddes giftes, by inequalityty off estates, nor by chaunge of lifse: so farre as the vnity of goddes spirit reacheth, so farr this fellowship extendeth, this city is as large, as the benefite of Christes deathe taketh the place. Yea withe in all the compasse of his kingdom, this fellowship is fownde. The soules and sanctes in heauen, the faithful people in earth, the chosen childre that suffer chastisement in Purgatorye, are, by the perfect bond of this vnity, as one aboundeth, redy to serue the other, as one lacketh,
to

Idem tract.
32. in Ioan.

to craue of the other. The soules happily promoted to the ioye of Christes blessed kyngdom, in this vnitye and knotte of loue, perpetually praye for the doubtfull state, of theyre owne fellowes benethe: the carefull condition of the membres belowe, contynually criethe for helpe at their hâdes in heauen a boue. Nowe the mēbres of Christes Church here yet traouelling in earthe, they pray together, they faste together, they desire together, they deserue together. Christe oure heade, in whose bloude this city and focyety standeth, wil haue no woorke nor way of saluation, that is not common to the whole body in generall, and perculierly profitable, to supply the neede of euery parte thereof. He whiche instituted the blessed sacraments, will haue theyme in this vnity to woork in cōmon, (as farre as thend of eche of theyre institutions requirethe) and owt of it, to haue no force at al: he that maketh al our woorke acceptable, though they be doone

The christian communion and fellowship is expressed.

OF PRAYER FOR THE

of one, will haue theyme perteyn to all: the holy sacrifice of the Church, by the will of the author, and the liknesse of th'exemplare (as in dede being in another maner, the very selfe same) is made so common, that it ioyneth the sanctes and Angelles in heauen, to the chosen and elect people, ether in earthe, or vnder the earthe benethe. And that this holy cōsent of good woorkes, and mutuall agreement of prayer, to the continuall supplying of eche others lackes, doothe also apperteine to the soules departed, no man that hathe any sense of this happy community, can denie. for being membres of our common body, they must nedes be partakers of the cōmon vtilitye. And so saith S. Augustin in these wordes. *Neque enim piorum animæ mortuorum separantur ab ecclesia, quæ & nunc est regnum Christi: alioquin nec ad altare dei fieret eorum memoria, in communionem Corporis Christi:* for the soules off the faythfull deccased, be not seuered from the Church, wich is allredy the kingdom

The soules departed in piete are of oure church and fellowship.

li. 20. de ciuit. Cap. 9.

kingdom of Christe, elles there shulde be no memory kepte for theime at the altare, in the cōmunion of the body of Christe.

By the force of this vnity, what so euer is proffitably practised in this worlde one for a nother, as prayer, al-mose, fasting, Sacrifice, the same thinges may and ought, by the example of the Church, to be carefully and withe owte ceasing procured for the helpe of our frendes, and Christian brytherne departed. And Athanasius that greate pillar, he by a meruelouse fitt example setteth furthe, howe the soules in another worlde, may haue the benefites of the Church or Christiā people, deriued downe vnto them, and what sensi-

Quest. ad
Ant. 34.

ble feele of release they haue, when we desire God for theyme. *Quemadmodum cum in campo vinea virescit, & vinum in vase occlusum rebullit, ac propemodum feruet: ita etiam sentimus, quod peccatorū animae diuinis beneficijs incruentae Hostiae, & gratiarum actionis pro ipsis habitae, gaude-*

ant

OF PRAYER FOR THE

ant: vt idem solus nouit & ordinat deus noster, qui in viuos & mortuos dominium exercet. As when the vyne abrode in the fyelde dothe spring and waxe greene, the wyne safely kepte in barells at home, doothe also woorke in it selfe, and in a maner buyle: euen so, as we iudge, the soules of sinners, throughe the benefite of the vnbloudy hoste, and sacrifice of thanks gyuing doone for theyme, may waxe ioyfull and gladde: as the same Lorde and God only knoweth howe, and hath ordeyned: who exercyseth his might, vpon the lyue and the deade. See I pray you how he by the actiō of goddes Church in the holy Masse, in which the vnbloudy hoste and oblation is bestowed, hath founde som way, of caryng downe the benefite of Christes passion, vpon the membres of his body benethe. And though sum haue wickedly fought, vterly to breake the band of peace betwixt theyme and vs, as they haue cursedly shaken thunytie of the li-
uing

The com-
munion
expressed
betwixt
the lyue
and the
deade, by
the natu-
all agree-
ment be-
twixt the
vine in
the fielde
and the
wyne in
the vessel.

uing emongest theime selues, yet theire moother Christes spouse, acknowledgeth her owne children stille: she see the by the spirite of god (whereby she see the all truthe) the sorowe of her dearest, so farre oute of sight, but neuer oute of mynde, she in a maner fee leth a parte of her owne body in paine. And can not otherwise doo, but by all possible meanes and approued waies, assay Goddes mercy for their deliue ry. And this naturall compassion of the Church, passeth throughe euery mem bre thereof, and ought to moue euery man, by the lawe of nature, to procure as muche helpe as he may.

And so much the more, do we owe this natural duety vnto theyme, bicause they now ca not help theim selues, being out of the state of deseruing, and place of wel working, onely abiding goddes mercy, in the sore sufferance of paines vntol lerable. They theime selues, as yet your brethern, and a portion of your body, require to be partakers of your benefi

OF PRAYER FOR THE

tes . They feele ease of euery prayer: your allmose quenshethe their heate, your fasting releaseth their paine: your sacrifice wipethe their finnes and sores: so strong is the communion of sanctes, that, what so euer yowe doo that is acceptable, it isshueth abundantly downe to theyme . Onely he that is cutte of from this happy society, hath no compassion of theime, nor feelethe not howe they are knitt vnto vs, by loue and vnity of one heade, and one body. Yow shal heare his vnnatural, and worse then heathen wordes: *Dum mortuos a nostro contubernio subduxit dominus, nullum nobis cum illis reliquit commercium, ac ne illis quidem nobiscum* . When the Lord hath taken the deade owte of our company, he hath dispatched vs of al intermedleyng with theime, or they withe vs. This man was borne to breake the bande of vnity, which he hated bothe in the lyue and deade . By whose meanes it is nowe comde to passe, that those which of reason might clame oure aide,
are

are vnnaturally disapointed of al suche remedies, wherby any conforte might to theyme arise . Suche lacke of compassion is driuen into oure heades, that we feele not the wo of our owne felowes, oure kinne, oure brethern, and our owne membres . It is a thowfand yere and more, sith a holy father, not hauing hallfe the cause that wee nowe haue, yet noted the peoples lacke of compassion towards the departed , in these wordes . They that lie in torment vntollerable, crie out for succoure, and fewe there be , that make answer : they wofully caule, but ther is none to conforte theyme . O Bretherne what a kind of cruellty is this? O howe much inhumanity is this? those that in their liefse time suffered mucche sorowe for our sakes, nowe crie ageyne for our ayde, and we regard theyme not . Lo howe the sicke caules , and the phisitions are att hande : the hogge gronethe, and the whole hearde grontleth with all: the poore asse fallethe, and euery man

*Ad frat in
herem.*
44,

OF PRAYER FOR THE

man helps him vppe in hast : but the faithfull alone caulethe, in his greuous torments , and there is none that answereth . Lo oure vnkindnesse (saith this doctōr) and lo oure lacke of compassion.

But bicause all this forgetfullnesse, commethe by the wicked suggestiō of these late deuellishe opinions , which maynteyne that the prayers of the lyuing, or their workes, doo not extende to the deade in Christe: therefore, for the destruction of this vnkind hāresy, and planting in oure heartes with the truethe , the feeling of our howsholde felowes sores , I shall proue that in all times, as well of nature, as the lawe and gospell, the faithful men haue euer ioyned in all theyre praiers and acceptable workes , the foules departed: as vnto whome, by right of their communion and fellowship in faith, the reliefe of goddes grace and Christes merites doo apperteyne. Therefore, this once declared, let vs except theime from no painefull

nefull worke of the liuing, nor charitable deede, nor good praier, nor sacrifice, nor teares, no nor from the inward doloure nor loue of mannes hearte. Lerne to know what it is to be in a common body, and shoue shallte strenght perceiue, that the least motion of thy mind, sturred by goddes grace, shall be caryed to the releefe of that part which thou pitied, and most intended.

VVhat the Churche of God hathe euer principally practised for the soules departed, by the vvarraunt of holy scripture: vvith the defense of the Machabees holy history, against the heretikes of oure tyme.

Cap. 3.



Vt emongest so many
meanes of helpe, these
haue bene euer coun-
ted most foueraigne:
Sacrifice, praiers, almo-
se, and by example of
scripture most commended. Thoughe
fasting added vnto any of theime, ha-
the singulare strengthe in this case, and
S euer

*Gregori. in
epist. ad
Bonifa.*

OF PRAYER FOR THE

euer was ioyned in all earnest sute, made
 to god for our selues or other. We can
 nott better begin to shewe the practise
 herof, then at that scripture, which suf-
 ficiently commendeth at once, al three:
 Cap. 12. written in the second booke of Macha-
 bies in these wordes: *Iudas hortabatur*
populum conseruare se sine peccato, sub oculis
videntes quæ facta sunt pro peccatis eorum
qui postrati sunt. Et facta collatione, duode-
cim millia drachmas argenti misit Ierosoli-
mam offerri pro peccatis mortuorum sacrifi-
cium, bene & religiose de resurrectione cogi-
tans: (nisi enim eos qui ceciderant resu-
recturos speraret, superfluum videretur &
vanum orare pro mortuis) & quia consi-
derabat quod hi qui cum pietate dormi-
tionem acceperant, optimam haberent repo-
sitam gratiam. Sancta ergo & salubris est
cogitatio, pro defunctis exorare, vt a pec-
catis soluantur. The valiaunt man Iudas,
 exhorted the people to kepe theime sel-
 ues from sinne, hauing before theyre
 eyes, what was faulen for the offensies
 of theime that were flayne. And a com-
 mon

mon gathering being made, he sent .xij thousand pieces of siluer to Ierusalem, to offer for the sinnes of those that were departed, a Sacrifice: being well and religiously mynded, concerning the resurrection: for except he had suerly trusted, that suche as were slayne should arise agayne, it might haue bene counted vaine and superfluousse to praye for the deade. But bicause he did well consider, that such as in piety receiued their sleape, hadde grace and fauoure layde vpp for them, therefore it is a holy and profitable meaning to praye for the deade, that they may be assoyled of their sinnes. So farre the Author of the historie speaketh: setting fourthe most euidently, the notable piety of Iudas in exhorting theime to releue the departed, the lyke liberall allmose of the people, the prayers there in the campe, and the sacrifice at Ierusalem celebrated for the same purpose. In all wiche dooing, the scripture much praysethe that worthy zeale of Iudas, as a thing bothe profi-

OF PRAYER FOR THE

table to the departed towards the remission of their offenses, and no lesse agreeing to that his especyall hope off the resurrection to come: counting it a folye to pray for theyme, of whose resurrection we are not assured. Wherby, I can not tell whether a man may well gether, that such as deny the fellowship of the lyue with the deade, or condene prayers made for theyme, stedfastly beleue not the resurrection. And in deede if we note well, we shal fynde that the prayers for the deade haue ben euer taken both as an argument to prone, and as a protestatiō of the faithful, to shewe their mynd and faith, concerning the resurrectiō. So did *Epiphanius* that holy father, make confession of the churches faith for the resurrection, and immortality of the soule, by the praying for the departed, and ioyning theime to the partaking of the workes of the liue.

Take heed.

In heresi
Arij.

Hi qui decesserunt viuunt (saith he) & *nō sunt nulli, sed sunt, & viuunt apud Deum, & spes est orantibus pro fratribus, velut qui*
in

in peregrinatione sint. those wiche be deceased doo yet lyue, and are not by their departure hense faullen to be nothing, but they haue theire being, and yet doo lyue before God: and ther is great hope to theire orators or beadsmen, praying for theyme: as for such that be in theire pilgramage. So saithe Damascen, that by supplication for the soules, *resurrectionis spes solidatur*, the hope of resurrection is established. And therfor *Dionysius* the auncyent in his mysticall prayer and sacrifice for the departed, declareth that there was a minister that did solemnely recyte certeine placyes owte of scripture, for to confirme the hope of resurrection. So that this practise of the faithfull hathe not onely bene euer accōpted a playne truethe, but it hathe bene a grownd and a princyple to confirme the article of resurrection and immortalitye of the soule. And therfor the facte of Iudas, is with suche commendacion métioned in the scripture. For in those dayes the hærésie of the Saduces deni-

*In oratione
pro defunctis*

*Ecclesiast.
Hierrarch
cap. 7.*

OF PRAYER FOR THE

Antiq. l. 13
Cap. 8.

ing the resurrection and the lyefe to
coom (as *Iosephus* writeth) began to
take greate houlde emongest the lews,
about bishop Ionathas his time: in wich
tyme of diuersity , that true beleuer
thoght to make plaine protestation of
his fayth, by his notable facte.

Hieron.
con. vig.

And nowe I must needes be boulde
to tell these enemies of oure commu-
nion, that in acknouledging theime se-
luesto haue nothing to doo with the
foules departed , they are att the nexte
doore by, to denie the immortalitie, and
to terme theyme deade soules as Vi-
gilantius did . Whome Goddes Chur-
che very conformably to Christes cal-
ling , and fittly for the protesting the
common faith, nameth , *Dormientes in*

Prayers
for the de-
parted a-
greeith to
oure fai-
the of the
resurrecti-
on and
immorta-
lity.

signo pacis, Those that sleape in the signe
of peace : and the named scripture, for
the same cause, calleth theime men a
sleape in piety. Well, iff their deniall of
praiers for the deceased, grow so farre as
the vtter impugning of Christiã hope
for the life euerlasting, and so with pur

gatory

gatory, take away helle and heauen together, as the Sadduces did, (which God of his might turne from theime) but if they doo, bicause there is suche affinity betwixt both theire teachings: and this of theires, may seeme allwaies to haue bene ioyned to that extreme faulshod of the others, then shall Goddes Church stille protest the faith of her children, by praiers and practise for the deade, bothe by the example of the fathers in Christes Church vnder the gospel, and by the acte of worthy Iudas in the lawe before.

But nowe their answer must be here, that this booke by which I haue vrged theime so farre, shal be no scripture. And this is the issue of hæretye lo. These mē that lightly writhe and wreaste Goddes worde, from all true meaning to the maintenaunce of their matter, being forther charged by euidence of the wordes, when other conuenient shifte can not be founde, they are driuen, to refuse vtterly the sacred

Heretikes
deny scri-
ptures-

OF PRAYER FOR THE
canonicall scripture of God: for notwithstanding their perpetuall bragges of scripture, yet there can no scripture houlde theime, but they will ether find a fonde shifte to lowse it, or elles a shamefull stoutnes vtterly to brast and breake it. They first seeke by suttelty to vnfasten the bonde of Goddes trueth, which is euery waie so enwrapped with the testimonies of holy scripture, the as they can not woorke by wiles, they bouldely brast the bandes in sonder. Thus when for misconstruing of this plane assertion of the booke of Machabees, they can conuey no fit meaning, they are driuen to harde shiftes and vnseemely, to deny the whole booke to be scripture, and therfore in matters of quæstion, of no authoritye. In which pointe, the authoritye of the Iewes mouethe theime more, in denying the bookes to be in the canõ of goddes scripture, then the decree of the holy Church for the approuing of the same to be scripture. But S. Hierom, though he
he

he confesse the Iewes not to allowe theime, yet it bould to reckon theyme emongest the bookes of the holy histories: not measuring theyre authority by the canon of the Hæbrues, but by the ruele of Christiane councells. The Canons of the Apostles will chaleng theyme frō the Iewes and hæretikes, to be scripture stille: Innocentius the first, in his reherfall of diuine bookes, noombrethe these of the histories of the Machabees also: the councell of Carthage the third, authorisheth theime, S. Augustine in his bookes. *De doctrina Christiana*, numbring all canonically scriptures, with the reste reciteth these also. Off which bookes in the xviiiij, of the Citie of God, he thus forther testifieth, *Ab hoc tempore apud Iudæos restituto templo, non reges sed principes fuerunt vsque ad Aristobulum: quorum supputatio temporum, non in scripturis sanctis que Canonice appellantur, sed in alijs inuenitur, in quibus sunt & Machabeorum libri, quos non Iudæi, sed Ecclesia pro Canonicis habet.* From

In prol. mach.
Though
against a
Iewe or
an hereti-
ke they
coule
not proue
any arti-
cle of fai-
the nether
then
nor no-
vve, by
them.
Ca. 48.

Ca. 47.
Li. 2. Cap.
Cap. 36.

OF PRAYER FOR THE

this time (he meaneth after the history of Esdras) there was no kinges, butt chiefe gouernours, after the restitution and repaire of the temple, till Aristobulus time: of all which time there is no chronikle nor counte, in the scriptures which be Canonically, but in other that be extant, we finde that supplied: as in the bookes of Machabeis: which bookes, allthoughe the Iewes doo not, yet the Church of God counteth for canonical scripture.

But what shoulde we stande in this point: the whole Church of God and euery part or prouince therof, euery learned doctour and vertuouse Christen man, hath receiued and allowed the same for scripture. the which constant and perpetuall iudgement of the Church of Christe, if any man refuse, lett him be esteemed an Ethnike. Or because he defendeth the Iewes authority against the determination of Christes Church, lett him be at this time accounted for a Iewe. And yet I thinke he ouer

shoo-

shooteth theime herein : for they confesse the historye to be trewe, although not holy scripture: nether haue they founde any suche erreure of doctrine therein conteined, as he doth.

And as for the auncient Christian writers, and famouse doctours, they alledge euen that place to proue the lawfull praier for Christian soules departed, whereby these felowes take occasion to saie it is no scripture at all. As godly Damascenus, in these woordes. *Scitis enim quid dicat scriptura, quomodo Iudas ille Machabæus, in Syon, Ciuitate regis magni, vt cognouit populum sibi subiectum à Palestinis hostibus occisum, & scrutatione facta, inuenta idola in sinibus eorum, statim pro vnoquoque eorum ad dominum qui ad misericordiam facilis & paratus est, munera propitiatoria obtulit, sane ob summam religionem fraternamque charitatem,* In lib. pro defunc. *in hoc facinore, vt in omnibus alijs, a diuinissima scriptura & magnificus & admirabilis habebatur.* Yowe knowe (saith he) what the scripture reporteth, how that

WOR-

OF PRAYER FOR THE
worthy Iudas Machabæus of Syon, the
City of the great kinge, after he vnder-
stode certeine of his subiectes to haue
bene slaine of the Palestines his ene-
mies, and searche being made, had foun-
de in thyre lappes, idols, streght waies
offered to God, who is muche incli-
ned to mercy, for euery of his souldiars
so slaine, propitiatory oblations. who
suerly, for that acte, as proceeding off
wonderfull religiō and brotherly loue,
and in all other affaires, is of the holy
writte æstemed mighty and merue-
lous.

*De cura
pro mort.
agenda.*

Longe before this writer, did sanct
Augustine vse the same booke and text
of Machabeis, to proue the praiers and
sacrifice, for the departed in peace. In
the booke of Machabes (saith he) we re-
ade that sacrifice was offered for the de-
ade. But yf it were in none of the oul-
de scriptures redde at all, yet the autho-
rity of the vniuersall Churche, which
for this poynt is playne, were as no
smaule force, whereby it is prouided,
that

that in the prayers, which be made at the altare by the prest, to our lord god, the commemoration of the deade shall haue their place. Thus by these auncient authors, bothe the bookes be approved, the text it selfe, for which oure aduersaries vnworthely denied the booke, alleaged for the same purpose, and the doctrine so sure, that yf no scripture coulde be fowde, it woulde beare out it self against all faulshod. But this doctor handleth Pelagius the hæretique, denying the booke of wisdom to be scripture, bicause there was a sentence oute of the fourthe chapter therof, broght against his wicked doctrine, euen as he shulde be: and as these wranglers in the like case must be. The place well marked, shall serue our turne when so euer we heare theime so impudently reiecte scriptures, bicause they impugne their hæresies, which elles shulde be as good scriptures as any booke of the Bible, yf they ether would make with theime or by any crafty colouring not playnely

OF PRAYER FOR THE

Augusti-
nes an-
swer to
Pelagius,
denying
scripture
for that
it made a-
gainst his
heresy.

nely make againste theime . Thus
he saith . *Nec ideo liber sapientie, qui
tanta numerositate annorum legi meruit in
ecclesia Christi, pati debet iniuriam, quoniam
resistit eis qui pro meritis hominum fallun-
tur: & rursus: omnibus hic liber tractatori-
bus anteponendus, quoniam sibi eum ante-
posuerunt etiã tēporibus apostolorū proximi,
egregij tractatores: qui cū testē adhibētes, ni-
hil se adhibere nisi diuinum testimonium cre-
diderunt:* in englishe thus. It is no reason
that the booke of wisdom, which so ma-
ny worldes together hathe bene wort-
hy the reading in the Church of Chri-
ste, shoulde nowe receiue suche wron-
ge at oure handes, bicause it plainly re-
listeth these felowes, that exalt man-
nes merites (aboue goddes grace) And
agayne, this booke is of more authori-
tye then all the xpositours in the worl-
de : for the noble writers hard by the
apostles time, did muche preferre this
booke before theyme selues, who al-
leaging the testimony of that scriptu-
re, doubted not, but they vsed thereby,
the

the
Eue
it w
hist
bene
me f
an
faul
the f
one
uins
tye
whic
othe
mat
and
B
pract
ould
deu
skyll
ackn
othe
but
Test

the witnesse of goddes holy worde. Euen so must we tel oure masters, that it were plaine wrong, to discredet the history of the Machabies, which hathe bene in our Bible euer sithe Christes time for holy scripture, bicause it hathe an euident testimonie against their faulſe beleefe, concerning the state of the soules departed: which booke, is not onely better to be beleued then all Caluins faulſe gloses, but of more authori-tye then all holy expositors. Owte of whiche booke, bothe S. Augustine and others many, haue vsed prooffe of their matters, as of the tesmonie of sacred and holy scripture.

But oure aduersarye learned not this practise of Pelagius onely, for it is an oulder sore, and a common sicknes to al deuifers of deulische doctrine: as the skylfull in the Churchies affaires maye acknowledge. For sum there were, that other wise could not vphoulde hæreſy, but by the vtter denial of all the oulder Testament: as Carpocrates, Ceuerus, Manicheus

OF PRAYER OF THE

Augusti.
de heresib.
24. heres
Tertul. de
prescrip.
Iren. cap.
26. libr. 1.
Euseb. ec-
cles. histor.
libr. 4.
De heresi.
ad quod
vult deum
30. heresi.

Manicheus . But Marcion and Cerdon
reiect al together, saving Lukes gospel.
Nowe Cerinthus, and Ebion, make co-
unte of none of all the euangelicall hi-
stories , but the gospell of Mattheuwe.
Cerinthus againe and Seuerus, woulde
haue robbed the church of the actes of
thapostles . A secte called Alogiani , do
refuse the gospell of S. Iohn, with tha-
pocalipse . Martine, Illiricus , Caluine,
and their companions , that no man,
being but an hæretique , shoulde euer
oute pricke theime, will shoulder with
the proudest, and lifte out of our bibles
the bookes of Machabies , with S. Ia-
mes Epistle, and more when more nede
requirethe . The wich epistle , as allso
the epistles of Iohn and Iudas , were
once doubted of, not as conteining any
matter, wherof, the truethe was vncer-
teyne, but as bookes not knowen to be
of lyke force as canonicall scripture in
the impugning of hæresies , or confir-
ming articles of belefe: as al workes be,
til goddes Church haue published they-

re authoritye, and declared all thinges in theime contained to be of the same credet that the spirite of god is, and of gospel like truethe. And by that authority of the churche what booke so euer be allowed, thoughe it was not so taken before, yet nowe we muste needes accept it, *sicut vere est verbum dei*, as the very worde of God. And so be these canonicall epistles, and bookes of machabæis, as before is declared. Here nowe e-very man may learne, that it is a very daungerous matter to geue lesse credit to any of these bookes, or wauer in any point of faithe written in theime, for suche felowes iudgements, that nowe amongest theime, haue leste vs nether ould nor newe Testament. Suche stubborne bowldenesse, hadd these willfull men in manteynaunce of mischeuouse doctrine. Whose open impudencie, was counted handfom conuey- aunce of theyre scholers and adherents, which were very many, notwithstanding the catholike Christian

The Churches vse in confirmation or publishing off the canonical scripture.

T men

OF PRAYER FOR THE

men in all agies bothe meruailed, and lamented thiere blyndnes. And yet doubtlesse it is not much to be woondered at, to see that man flatly forsake the scripture of God, who is not abashed, to refuse and condemne that sense and vnderstanding of the scripture, whiche the whole church with all her lerned mē haue euer allowed, and counted most holye. Well by the strengthe of this pillare we haue chalenged and saued hetherto, for all the barking of bandogges, the scripture of God, with the knoune meaning thereof. And so I trust we shall doo stille, from the newe aduersaries, by the assured promesse of thassistance of Goddes holy spirite, which shall leade vs not onely to the true canonicall scriptures, with the sense of the same: but allso gyde vs in all trueth, necessary for oure saluation.

Let euery man therefore here take hede, how he doubtethe of the knowē and certayne sense, that the Church of Christe, by decree of councell or consent

sent of doctors, applieth to any scripture: least by mistrusting the sayde senle, he go forward vnadvisedly from open deniall of the commō, to fownde a priuat meaning of his owne: in the stubborn defense wherof, when he shall agaynst the truethe malipertly stande, he goeth vnloockely forward, and at thed blasphemously reiecteth the blessed worde, and sacred scripture of God: as we haue proued the auncyent enemies of truethe, to haue doon: and as in these newe sect maisters we may to our great dolor, see. Yet lo, euē these are they that in all agyes, as Vincentius saith, flye in theyre taulke and teachinge, ouer the lawe, the prophets, the psalmes, the gospel. That crye oute of pottes and pulpittes, nothing but *goddes worde, the booke of the lorde, the testament of Iesus, Christ, Paule, scripture,* as it may be supposed, and as in thende it is proued, to dryue owte of doores. Paule, scripture, Testament, and Christ

A necessa-
ry vvar-
ning-

OF PRAYER FOR THE
too: and not to bring in to the peoples
heades or hearts , the feare and loue of
God , the holisom preceptes of Paules
heauenly preachinge, nor the true mea-
ning of any scripture. Who being vrged,
will rather credet a minstrelles ballat,
then the Machabeis , or best booke in
the bible.

But nowe yowe may see , that whi-
les these mé thought to saue theyr cre-
dets , by milcredetting the scripture, thy
haue wrought so wiesely, that they haue
lost theyr owne credets , bothe in this
poynt, and in all other for euer. And as
they hoped by deniall of scripture, too
cloke theyr erreure , they haue woon
to theime selues the property of an hæ-
retike, by open shewe of theyre owne
folye.

That the funeralles of the Patriarches, bo-
the in the lavve of nature , and Moyse, and
Christe, had practise in theime for the reliefe
of the soules departed.

Cap. 4.

Nowe



N'owe therfore, I haue greate hope to trust so muche of all studious readers, for that loue whiche they beare vnto truethe, that they wyll geue credet to the manifest wordes off scriptur, which so plainly do set forthe, not onely the benefite that arisethe to the departed by prayers, but allso witnesse, that there was practise at Hierusalem by oblation and sacrifice for the same purpose, by ordre of their lawe. For otherwise, would that good knight so higly commended, neuer haue presumed to bring in, any superstitious new vsage contrary to the rule of that church: nether would the priestes at Hierusalem haue offered for the deade with owte contradiction, vnder the gouernement of so good a bishop: nether would the Author of the booke, vpon so light a beginning haue prayesed the facte: or otherwise made mention of it, then as of a newe diuise of the same mā. Whom

Iudas for
loved
the ordre
of the
Churche
and not,
prescribed
to the
Churche,
any new
sacrifice
or ceremo
ny.

OF PRAYER FOR THE

I doubt not therfor, rather to haue followed the continuall coostom of the Church, then to haue inuented any newe vnknowne ordre of his owne.

De vniuer
sa indeorū
fide. recita-
tur a Grop
pero in lib.
de Euch-
arist.

Wich may wel appeare at this day, by the ceremonyes and sacrifices of the owlde lawe, yet superstitiously obserued emongest the dispersed Iewes: where, emōgest other rites of their lawe, they offer and make solemne supplication for the soules departed: as Antonius Margarita, a Iew that forsooke his profession, and became Christian, witnesseth in a booke that he made of the faith of the Iewes. Where he reporteth the owte of theyre sacrifice, this prayer.

Deus Animarum fidelium recordetur, & in paradisum cum Abraham, Isaac, & Iacob, alijsque integerrimis sanctis collocet. that is: Lord remembre the faythfull soules, and place theyme in paradise wyth Abraham, Isaac, and Iacob, and other thy perfecte sanctes and holy men. And for that purpose they haue a memoriall booke, as he saith, owte of which the
names

names of the departed are yerely recyted. But we muche neede not his report herin: for that may well appeare to haue bene vsed long before Iudas Machabeus his dayes.

For what other thinge dothe that long mourning, fasting, charitable relieuing of the poore, and other commo afflictions whiche men tooke vpon theime, at the obites of their frendes and fathers, as well in the lawe of nature, as afterwarde continually in Moyse's time, what elles can they meane but perpetuall practise for the rest of their foules? Looke howe religiously Abraham celebrated the rites of his wiues funerall, whiche the scripture calleth *Officium funeris*, the office of the Burial, which he fullfilled by weeping and lamentation made ouer the corps.

Genes. 23.

Nether can I thinke, that the office and iuste funeralls stoude in mourning or sorowing with oute praying, or other remedies of reliefe towards the departed, seeing especially that office off

OF PRAYER FOR THE

mourning, by solemne dirigies, as we now tearme them, had place, time, and ordre, by rule appointed to be executed: yea and were not ended by many daies together, nor at one time nother.

Gene. 50.

As it appeareth that Ioseph and his brethren, executed their fathers funeralls, first forty daies in Aegipte, and then in their owne country, *celebrabant exequias* saith the text, seven daies together. So the children of Israell celebra-

Dent. 34.

ted Moyse's obsequies, with the thirty daies solene mourning, in the downes of Moab. Not by that weeping which proceedeth of priuate affection towards a mannes frende, for that can not be limited, nor yet prescribed by rule, as all these solemne dirigies were. But questionlesse this office contained for the relieffe of the deceased, almosse, prayer, fastes, and teares: al which may wel be termed mourning songes, or weeping ouer the dead, for that time most couenient.

Ecclesi. 22.

Of which the wise mā geueth this precept, *Super mortuū plora*, Weepe ouer the departed

departed.

And that thowe maist wel perceiue,
these publike rites of solemne dirigies,
to pertaine properly to the due helpe
of thole, for whome they be exercised,
S. Ambrose doubteth not to affirme,
that of those burials in the lawe of na-
ture, the necessary obseruation of our
Christian daies, monthes, and yeares
minde kepte for the deade, hadde the-
ire beginning: saying thus in his fune-
rall sermone, made the fourtith daye
solemnely kept, for the memory of the
noble Emperoure Theodosius, *Eius*
Principis & proxime conclamauimus obi-
tum, & nunc quadragesimum celebramus,
assistente sacris altaribus Honorio principe,
quia sicut sanctus Ioseph, patri suo Iacob
quadraginta diebus humationis officia de-
tulit, ita & hic Theodosio patri iusta persol-
uit: & quia alij terciū & trigestimū, alij septi-
imum & quadragesimum obseruare consue-
uerunt, quid doceat lectio consideremus: de-
functo inquit Iacob praecepit Ioseph pueris
sepultoribus ut sepelirent eum, & repleti sunt

Super obit
Theod.

OF PRAYER FOR THE

ei quadraginta dies. Hæc ergo sequenda solemnitas quam præscribit lectio. Bonus itaque Ioseph, qui formam pio muneri dedit, &c.
 We kept of late the day of this noble kinges buriall, And nowe againe we celebrate his fourtithe daies minde, the prince Honorius his sonne, asisting vs before the holy altares: for as holy Ioseph bestowed vpon his fathers funerall fourty daies duetie, even so doth this prince procure his fathers obsequies. And because sum obserue the thirde day and the thirtithe, other kepe customably the vij. and the fourtith, let vs looke vpon the text: which readeth thus: Iacob being departed, Ioseph commaundeth the prouisoers of the sepulture, to bury him: and so they did, and made vp full fourty daies in that obite, this solemnely then must we folowe, præscribed by the scripture. Good was this Ioseph, that first gaue vs the forme and fashio of so holy a function. By these wordes we see the antiquity of our Christiā dirigies, and diuersitie of daies,
 as

SOVLES DEPARTED. 150

as yet it is vsed in mounthes or twelue-
mounthes mindes, to haue isshued dow-
ne from S. Ambrose time to oures, from
the lawe of nature by the patriarches
præscription, to his daies: not by mour-
ning and mumchaunse as the buriall of
Geneuas booke appointeth, but at the
holy altares these obites were kepte, as
with deuoute praier, and sacrifice. Whe-
reof in better place, I shall speake more
anone. He alludeth there also, to oure
dilexi: and other psalmes which we yett
singe in Goddes Churche, ouer the de-
parted.

Geneua
booke
appoin-
teth a still
buriall

But in the second booke of the kin-
ges, the example of the holy king Da-
uid is a plaine proufe that they fasted
also for the deceased. *Apprehendens Da-
uid vestimenta sua, scidit: omnesque viri qui
cum eo erant: & planxerunt, & ieiunauerunt
vsque ad vesperam super Saul & Jonathan
filium eius, & super populum, & super do-
mum Israel, eo quod corruissent gladio.* And
David taking hould of his garments to-
re theime: and so did the men withe
him

Cap. 1.

Fasting
for the
departed.

OF PRAYER FOR THE

him, and they howled wepte and fasted
vpon Saul and Ionathas his sonne, with
the residew of Goddes people, that there
were slaine. Now what other thing did
Dauid here and his people, but that whi
che Iudas Machabeus did afterwarde,
for the lyke deathe of his souldiars? I
trowe there was no fasting to be found
ouer any maner a person, lieue or dead,
for thy selue, or other, in the whole co-
urse of scripture, but it was to obtaine
mercy at Goddes hande, towards the
partie for whom thowe didest it. So did
this same holy prophet weepe, fast, lye
on the grounde, and change apparel, for
his childe, which he begat of vrias wife,
whē he lay at the point of deathe, stric-
ken by Goddes hand for the poonishe-
mēt of his fathers faulte. The which he
did, as he protesteth him selfe, to turne
the angry sentēce of god if it might be,
and recouer the childe againe. But as
soone as the childe was gone, he brake
of his longe faste, geuing his frendes to
weete, that he tormented not him selfe
so, of

2. Reg. 12.

so, of only naturall compalsion towardes the childe, or inordinate loue, as they thought, but to obtaine his purpose by suche bitter teares, and fasting, at Goddes handes, for the childes recouery,

Fasting then ouer any man, and such solemne mourning, is nothing elles, but an effectual asking of mercy, for whome so euer it be doone. As more playnely it is yet declared, in the buriall off Saul and Ionathas before saide, celebrated by the Galadites and Saules souldiars: Where, as the scripture saithe, after they had buried their bodyes and bones, they fasted vij. daies. *Et ieiunauerunt septem diebus*. For no other cause, but thereby effectually to aske pardon of their offenses. There can I am sure be no reasonable occasion of their fasting alleaged of no man, but that. Whiche the honorable Bede testifieth for vs in these wordes. *Recte et ad literam pro mortuis vt ad requiem peruenire valeant septem diebus ieiunatur, quia post sex huius mundi*

Prima.
Reg. 31.

OF PRAYER FOR THE

mundi ætates, in quibus in carne laboramus, septima est in illo sæculo ætas requietionis animarum carne exutarum, in qua beata tempus illud glorificum, quando resurgere mereantur expectant. Duely and according to the letter, they fasted (saith he) for the departed, seuen daies together, to obtaine rest for them: bicause after the sixe ages of the worlde, in whiche we trauell in fleshe, the seuenth age is looked for in that worlde, when the soules be loosed from their bodies, when the blessed and happy sort, shall continually be in expectation of the gloriouse time, by receiuing their bodies in the resurrection againe.

Tobie. 4.

And that charitable reliefe of the poor, by opé almose and doles, was also practised for the welthe of the departed in the obittes of oulde tyme, the scripture it sellfe in the.iiij. chapter of Tobie maketh mention, by report of that godly commandement, that the good ould father gaue is sonne herin : *Panem tuum cum esurientibus comede, & de vestimen-*

tis

*ris tuis nudos tege. Panem tuum & vinum
tuū super sepulturam iusti constitue, & noli
ex eo manducare & bibere cum peccatoribus.*

Eate thy breade with the hongry and
needy, and couer withe thy clothes
the naked. Sett thy breade and wine
vpon the sepulture of the vertuous
and make not the sinfull partaker the-
reof, which wordes off exhortation
can haue no other sence, but that, as be-
fore in the same place, he gaue his son
in charge to bestow vpon al mé accor-
ding to his hability, for that ther was
hope to all charitable almose gyuers of
goddess mercy, so now he warneth him
to feede the poore, and breake his brea-
de to suche especially, as shuld coom to
the iustes and funeralls of the depar-
ted. He woulde neuer haue put him in
mind to haue releued the poore at bu-
rialles, but for som commodity that
might arise to the party deceased. for
otherwise his charity might haue prof-
feted the needy at other times as wel as
vpon mennes departure. Som tooke
foo-

OF PRAYER FOR THE
foolish occasion by this place, so sett
store of meate vpon the graue it selfe,
where their father or friend was buried,
as though the deade had bene desirous
of corporall foode. The which superstitious
error S. Augustine earnestly improueth.

Ser: de
eatb. sancti
Pet.
Lir. super
bunt lacum

Other som, made great feastes at the
day of their frendes deathe. But the
texte is playne, it was the needy and
good people that were at those solene
exequies, or other wise by their praiers
might be profitably present in the daies
of memories houldē for theime. which
practise was not prescribed as a newe
thing to the yong Tobie, but it was mo
ued and praised vnto him, as a holy vsa
ge of other burialles in those daies, and
alwaies before. *Bona est oratio cū ieiunio
& eleemosina*. Prayer is profytable, saith
the holy Raphel, when it is ioyned with
fastinge and almose: and therefore as the
fathers in their prayers for the deade,
fasted, as we haue proued, so nowe I
doubt not but almose shal crie for mer
cy at

Tob. 12.

cy at goddes hand for the soule departed, vpo whose sepulture these thinges be charitably wrought. We haue a notable example in the actes of the apostles, of the force of almose with praier, which wrought lyfe and procured mercy, euen in the next world. For the benefit of faithfull workes and holy praier, wil not be limited by the termes of this worlde: it wil haue course doune so farre as the felowship of this Christen societie reacheth: the deuell and all his abettours can not stoppe the rase thereof. The onely shewe off certeine cotes, with the requeste of the poore wydowes that wore theime, made to Peter thapostle, turned Tabitha to li- *A Ro. 9.*
 fe agayne after her departure: those garments geuen by her when she was a lieue, by the carefull trauell of her allmosefolkes, procured reliefe in the worlde to coom. They warmed the backes of wydowes in earthe (saith Emissenus) *Sermon de initio quadrage.*
 and the geuer hadd comforte of theyme being gone from the earthe. It is

V good

OF PRAYER FOR THE

good we shulde all learne here, that haue receiued benefite of any man in this liefe, withe loue and carefullnes, not onely in this present worlde, but most of all when our frend is departed, to represent vnto god before his altare and holy ministers, with sorowful weeping and hearty prayer, the memory of such thinges as we haue receiued by waye of allmose or loue, at his hande. It shall be a soueraigne remedy for his infirmities, and thapprouedest way to procure goddes mercy that can be.

Theholders of the Iewes, making earnest supplication to oure sauoure, for the Centurions seruauant lying in extremitie, vsed the memory of that gentilmans charitable actes in theire church, as the rediest waie to obtaine grace and fauoure at his handes. They cried owtogether: *dignus est vt hoc illi praestes*, *dignit enim gentem nostram: & synagogam ipse aedificauit nobis*. Lorde be gracious vnto him, he is worthy that benefite; for he louethe oure nation, and

Luce. 7.

hath

hathe him selfe fownded a Sinagoge.
 And S. Cypriā saith notably, that good
 workes make a more effectuall inter-
 cession then good wordes, he speaketh
 of the same Tabitha as folowethe. *Cir-*
cumsteterunt Petrum viduae flentes & ro-
gantes, pallia, & tunicas, & omnia illa quae
prius sumpserant indumenta monstrantes:
nec pro defuncta suis vocibus, sed ipsius operi-
bus deprecantes: the wydowes compassed
 Petre rownd abowte, weeping and cra-
 uing, howlding forthe the clokes and
 cotes, and al theyre wieses which they
 hadde gyuen theime before: not reque-
 sting for the good wooman deceased
 so muche by their wordes, as by her
 owne good workes. I pray god we be
 not ouer carelesse in offering to all-
 mighty god in these our doolefull da-
 yes, the vnestimable benefites whiche
 we haue receiued of our forefathers, by
 the buylding of all oure collegies, oure
 oratoryes, churcheis, and chappelles.
 They were fownded first, to procure
 goddes mercy, they were many yeres to

Ser. de
 Eleemos.

OF PRAYER FOR THE
gether in the mindes and memoryes of
theire beadsmen, represented before the
face of God at his holy altare: they are
nowe forgotten withe most men, and
offered to God with teares almost off
none. We should be much more diligēt
for our frendes offensies doubtelesse,
then the poore weemen were, onely for
restore of ther benefactors liefse ageine.
And the force of prayers and allmose
workethe rather mercy in remission of
fin, then fauoure for calling to the life
of this world any more. Therfor seeing
we reade expressely, that prayers and al-
mose haue bene proffitable to many,
owt of the state of our present liefse, we
can not deny but the woorkes of the
vertuous passe by goddes prouidence
to the soules separated from their bo-
dyes, and worke grace and fauoure as
the case and condicion of the party re-
quireth.

The soule of Lazarus, whome oure
sauoure reuiued, was foure dayes in
the place and state of the next worlde
when

when Martha and Mary his sisters prayers, procured his restore to the lande of the liuing againe. Whiche weemen I am sure, were as earnest suters for the rest of his sowle, as for recouery of his personage: they wished Christ had ben present in his sicknes, they were assured of his resurrection at the latter day, but being stinking ripe, they thought oure master woulde not presently call him vp at that turne: yet for his rest, we neede not to doubt, but they made sute withe sighes and soroufull teares, euery daye. Who by custō of their contrye, as I take it, kept solemne prayers for diuerse dayes together, in certayne seasons, at the sepulcher: as the coniecture of Maries frēdes, which came to comfort her in heuines, may well declare vnto vs. For as she soudenly at her sisters cal brake from theime, they, knowing the vsage of that solemne weeping at the sepulchre of the departed, layde one to another, *quia vadit ad monumentum vt ploret ibi*, she is surely gone

Ioan. 11.

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to his graue, there to weepe. In which
weeping, kept as it wer by course, ordre,
and tyme, yf our aduersaryes yet denie-
to haue bene vsed any prayers or wor-
des of requeste, then lett theime make
proufe by goddes worde, that they vsed
nothing but vnprofitable lamentatiō:
which if it be immoderate, hath especial
mistrust of the resurrection, as S. Paule
declarethe, but ioyned with prayers or
almose, as before is proued, it hath the
liuely hope, of the lyfe of those that
scape in peace.

1. Tessel.
Cap. 4.

And that to be the true mourning
for the dead, S. Chrysostom witnesseth
with me, both often elles, and namely,
vpon the epistle to the Philippiās thus:

Homil. 3.

*Defleamus istos, iuuenus eos pro viribus,
procuremus illis aliquid auxiliij, modici qui-
dem, attamen iuuenus eos. quomodo quauē
ratione? pręcantes pro illis, adhortemur &
alios vt orent pro eis, pauperibusque indefi-
nenter pro illis eleemosinas demus: habet res
ista non nihil consolationis. Audi quippe quid
Deus dicat: protegam ciuitatem istam propter*

4. Re. 19.

me,

me, & propter David seruum meum. si memoria duntaxat iusti tantum valuit, quando & opera pro tali fiunt, quid nō poterunt?
 Let vs mourne and weepe (saith he) ouer the deade, and helpe theime according to oure habilytie: sumwhat let vs succoure theime though it be neuer so smaule, yett let vs put to, our helping handes. But how and by what meanes? mary both our selues praying for them, and mouing others to doo the like: yea and with owt ceasing let vs bestowe almose for theime. this is sumwhat comfortable. For see I pray yow what God saith: I will defend this city for mine owne sake, and for my seruaunt Dauids sake. Truely if the onely remembrance of a iust mā might make so much withe God, what may not charitable workes doone for the same intent, obteyne at his hand? This was the mourning meete for the Christiā burialles, as this noble father teacheth vs, and this and no other, was practised in the fathers funeralles in Christes tyme and

OF PRAYER FOR THE

before. As in another place, this same doctor earnestly correcteth the vse off vaine mourning, or outragious costely and curiouse couering of the body buried. *Cessamus quaso ab hac insana diligentia, sed eam morientiu curā habeamus, quae & nobis & illis conferat ad gloriā dei. Largas pro his elemosinas faciamus, mittamus eis pulcherrima viatica. Elemosina mortuos suscitauit, quando circumsteterunt viduae ostendentes quae fecerat ipsis Dorcas. Cum ergo moriendū sit, quisque funus sibi paret, persuaadatque ut indigentibus aliquid relinquat. Nā si reges heredes scribes, familiaribus partem relinquunt in puerorū cautionem, cū Christū cohæredē filiis tuis dimittis, intellige, quantam tibi, & illis concilias beneuolentiam. Hæc sunt funera pulcherrima & remanentibus, & abeuntibus proficiunt: & cetera.* For goddes loue, saith he, let vs leaue this vndiscrite and madde curiositie: and let vs so prouide for the departed, that we may bothe helpe theyme and our selues to the glory of God. Large almosse must we geue for theime, in so doo-
ing

Homil.

84. in Ca.

30. Jan.

ing we shall send vnto theime, as yowe
 woulde say, a kinde of necessary foode
 and sustenaunce for their soules. This
 hath rayfed vpp the deade, when the
 widowes stood rownd aboute, making
 shewe of the garmentes that Dorcas
 made for theime. Therefore, seeing dye
 we must, it were not amisse, that euery
 man procured his owne funerall before
 hand, that is so say, by determination to
 leaue sumwhat to the poore and needy.
 For if mighty kinges making their he
 ires, doo bequeathe sumwhat to their
 familiars, for the false prouiso of their
 successours, thowe may well vnder-
 stande, when thowe makest Christ the
 copartener with thy children, thow
 procurest therby his mercy, bothe to
 theime, and thy selfe. And these be the
 right obittes, these shall be commodious
 to the lyuing, and profitable to the de-
 ceased.

As praier
 doo pro-
 test the re-
 surrectiō,
 so vnor-
 dinate
 mour-
 ning sheweth
 the
 lacke of
 beliefe
 therein.

Againe in another place, he argueth
 that this vnordinate mourning can not
 stand with the stedfast beleefe of resur-
 rection

OF PRAYER FOR THE

rection of the departed, which the pra-
 iers of Goddes Churche, and the rites
 of Christian dirigies doo plainly pro-
 test, and proue: these be his wordes. *Cur*
post mortē tuorū pauperes cōuocas? cur pres-
byteros, vt pro eis velint orare obsecras? non
ignoro te respsnsurum, vt defunctus requiem
adipiscatur, & vt propitium iudicem inue-
niat: his ergo de rebus flendum atque vlulan-
dum arbitraris? Non vides quā maxime
ipsi repugnas? Why doost thoue gather
 the poore people, to coom to thy fren-
 des buriall? Why desirest thoue the prie-
 stes to pray for their foules? Thy
 answher I am shure will be, that thoue
 doost these things to prouide for his
 rest, and to obteyne mercy and fauour
 at his iudgies handes. Wel then go too,
 what caule hast thoue to mourne or be-
 waile his case? doost thoue not perceiue
 that thoue arte contrary to thy selfe, in
 thy owne facte? nowe all studiouse men
 may see, what force the charity and all-
 mose of faithfull people euer had, es-
 pecially towards the dead: howe litle
 weeping

Homil. 32
 in Cap. 9.
 Math.

In his ty-
 me the
 priestes
 vvere de-
 sired to
 pray for
 mennes
 foules.

weeping auaylethe, howe vnlikly it is that the prescribed daies of the oulde funeralles in the lawe of nature or afterward, were spent in mourning, with owte woordes or workes for the departed: but namely howe this holy fathers sentēce and minde fully setteth fourth the meaning of Tobies prācept, for setting his breade and drinke vpon the sepulchres, to be nothinge elles but a calling together of the poore people, and feeding theime for the benefite of the person departed: that not oncly they by earnest praier, but he by charitable workes, might together obteine reste and mercy for his soule. And here, the simple sorte, and suche as be ignoraunt off the force of almose, or oure fathers practise, for their yeares, being brought vppe in this sinful age whē vertue is defaced, and the workes of Christianitye scarce to be seene in a whole country: and where they be, muche merueled at, as thinges rare, or contemned as vnprofitable, or of the wicked condēned

vtterly

A greate
decay of
vertue in
oure ty-
me.

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vtterly, as superstitious and vngodly: su-
che good younge me must looke backe
agreate waye, with me, to lerne their
dueties of the blessed times paste, that
were wholly free from the contagion
off this pestilent waste in religion: euen
to those daies, that our aduersaries con-
fesse, to haue bene holy and vndefi-
led.

Man may be relieued after his departure,
ether by the almose vvhiche he gaue in his
lyfe time, or by that vvhich is prouided by
his testament to be geuen after his deathe, or
elles by that almose, vvhiche other men doo
bestovve for his soules sake, of their ovne
gooddes.

Cap. 5.



Nd we fiend, the wor-
kes of mercy and chari-
tie, to helpe the soule of
man in this life, towar-
des remissiō of his sin-
nes, or elles in the next worlde, for re-
lease of paine due vnto the same sin-
nes. Al which may be doone two waies:
firste

firste, by thyne owne handes or appointment, liuing in this worlde, which is the best, perfecteste, and surest meanes that may be: for that pourgeth sinnes, procure the mercy, maketh friends in the day of dreade, cleanse the beforehand, staithe the soule from deathe, and lifteth it vppe also to liewe euer lasting.

Regarde not here the ianglers, that wil crie oute on the, that mannes workes must not praeume so farre as to winne heauen, or to purge sinnes, lest they intermeddle with Christes work of redemption, and the office of onely faithe: make no accompt of such corrupters of Christian conditions, liue wel, and carefully folowe these workes off mercy so expressely commaunded and commended in the scriptures, kepe the within the householde of the faithfull, and thy very good conuersation in *operibus bonis*, shall refute theyre vaine blastes, and improue their idle faithe. Say but then vnto theime by the wordes

Luce. 11.

G. 16.

Dan. 4.

Ec. 3. Tob.

12.

Iacob. 2.

OF PRAYER FOR THE

des of S. Iames. Maister Protestaunt, let me haue a sighte of your only faith, with out good workes: and here lo, be-houlde mine and spare not, by my good workes. What religiō so euer you be of, I know not, but I would be off that religiō, which the apostle calleth, *religionem mundam & immaculatam*, The pure and vnspotted religion: and that is (as he affirmeth) to viset the fatherlesse, and succoure widowes in their neede. And then tell theyme bouldely, that the Church of God hath instructed the, that all woorkes, whereby mā may procure helpe to him selfe or other, be the workes of the faithfull, which haue receiued that force by the grace and fauoure of God, and be throughe Christes bloode so wattered, tempered, and qualified, that they may deserue heauen and remission of sinne.

Doubt not to tel them, that they haue no sight in this darknes of hæresey, in the waies of Goddes wisdō: they haue no feele nor tast of the force of his death:

Iacob. 1.

th: they see not howe grace prepareth
mannes workes: they can not reache in
theire in fidelitie, how wonderfully his
death worketh in the sacraments: they
cā not atteine by any gesse, how the de-
des of a poore wrech, may be so framed
in the childré of God, that, whereas of
theire owne nature they are not hable
to procure any mercy, yet they nowe
shall be counted of Christ him self sit-
ting in iudgemēt, worthy of blesse and
lyfe euerlasting. Bid theime coom in,
coom in, and they shall feele with the
in simplicity and obediēce, that, which
thei could not, owte of this society in
the pride of contention, euer perceiue.
And if they will not so doo, let them
perish alone. Turning then from them
thether where we were, let vs practise
mercy (as I saide) in our owne time, in
our helthe, when it shal be much meri-
torious, as proceeding not of necessity,
but of freedom and good will. And the
after oure departure, the repræsenta-
tion of our charitable deedes, by such as re-
ceiued

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ceiued benefite thereby, shall exceedingly moue God to mercy: as we see it did sturre vpp the compassion of his apostle, in the fullfilling of so straunge a request. Wheruppon S. Cyprian saithe, that almosse deliuereth often from both the seconde death, whiche is damnation: and the firste, whiche is of the body.

*Serm. de
Eleemos.*

Yf thou yet chaunce to be negligent in the working of thine owne saluation whē thou arte in strenght and helthe: when ouer muche carefulnesse of worldly welthe hindereth the remembrance of thy duety towardes God, for al that, helpe they selfe at the least in thy latter ende: for thoughe it had bene muche better before, yet it is not euill now. I speake not for priestes aduantage, (God is my iudge) I am not of that rowme my self, and wil not condemne my soule for other. But I speake for pitye of the deceiued people, for compassion of the soules that lacke the reliefe of so soueraigne a remedy,
for

for mine oune helpe, and those that I so
dearly loue, against the day of oure ac-
compt. I speake it, bicause I beleue it,
and I beleue it, bicause I finde it practi-
sed of those men, and in those daies,
when true christianitye was yet feruent
in Christes bloud, whē the faith was vn
defiled, and whē woorkes and faith rā-
ne together, in the rase of mannes lyfe,
ioyntely without cōtentiō. Thē floori-
shed this doctrine: and thowe shalte ha-
ue further taste of their vsage for mine
own discharge: we can not occupy oure
pēne better. S. Chrysostō thus instructed
his flocke in this case. *Si adhuc in hac vita*

O that
vvas a
happy
time.

*cōstitutus, omnia quibus animæ tuæ prodesse
poteras, bene dispēsare neglexisti, & vel ad cal-
cē vitæ tuæ tuis mādasti, vt tua tibi ipsi sub-
mittēdo erogent, bonisque operibus te adiuuēt
(eleemosinis dico & oblationibus) etiā hac ra-
tione saluatorē cōciliaueris: scribe in tabulis, &
cū filiis cognatisque tuis heredē nomina & do-
minū. Nulli autē viuentiū propterea occasio-
nē damus ne faciat eleemosinas, differendo vs-
que ad mortē. Yf thowe in thyne owne*

*citatur &
Dam.*

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time was ouer negligent in disposinge
thy gooddes for the proffet of thy
soule, and yet at the very ende, doost at
the last charge thy frēdes or executors,
that they wil employ thy proper good-
des for the relife of they self: and so hel-
pe the with good workes, that is to
saie with allmose and oblation: euen
that way there is greate hope thowe
maiste procure goddes fauour. write in
thy will, that our Lorde may be named
a felowe haire with thy children and
kinnefolkes. Neuerthelesse, let no
man take occasion herby, to be slack in
his life time, or to differr his allmose and
charitye till deathes approching. This
was the preaching of that doctours da-
ies, this proceeded oute of his goulden
mouthe, and this sounded out of euery
pulpit. And surely if yowe knew his
liefe and qualities, yow would not take
him to be the priestes proctor; of whose
dignity as he wrote muche, so where
he fownde any vicious, he pounished
fore. But he was a true proctor of oure
sou-

soules. Chrysostom was no crauer per-
 dye, nor Christe nether, though they
 warne vs to make frends by mammon
 for our owne saluation. They aske not
 much: they thrust owt no inhære- *Marc. 12.*
 tours: it was but a myte that wanne the *Matt. 10.*
 poore wydowe that prayse, a cuppe of
 coulde water, where more habilitie
 wanteth, shall winne heauen at thende.
 This thē is the benefite of almose giue
 in the time of mannes lyfe, or otherwi-
 se by his appointmēt, of his owne good-
 des, after his departure: both which,
 procure mercie as well by the deede it
 selfe, as by the praiers of those to who-
 me that charity apperteined.

Nowe there is an other way of relie-
 fe by almose of other men, which for
 loue and pitye they bestowe vpon the
 poore, that the soule hense departed,
 may throughe theyre charitye receyue
 comforte. And this conteineth a dou-
 ble worke of mercie, principally towar-
 des the deceased, for whome it was ge-
 uen: and then towarde the needy that

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receiued present benefit thereby: and it singularly redoundeth to the spirituall gaine both of the geuer, and the person for whose sake it is geuē. And this kind of almose is it, which good Tobie did cōmēd vnto his sonne, being so muche more meritorious to the person that procureth it, thē the other which we spake of before, bicause it is grouēd not only of loue towardes a mānes owne proper person, but reacheth to the benefite of our neyghboure, by the singulare gift of cōpassiō, and tēder loue that we beare e- uē towards them which cā nether help vs, nor thē selues. It is nothing elles but a wing of praier, and a tokē of earnest su- te for the party on whom it is practised, whiche no man will vse for his neigh- bours good, that list not doo it before in his owne behalfe. This effectuall sup- plication by wordes and workes toge- ther, is as straunge nowe a daies in oure country, ether for the liuing or the de- parted, ether in oure owne lackes, or in other mennes necessities, as it was com-

The per-
fectest
kind of
almose.

mon

mon in oulde time, and commended in the scripture. *Bona est oratio cum ieiunio* Tob. 12.
 & *elemosina*: Praier is soueraigne, ioyned

with almose and fastinge: the which being doone ether for the liue or dead, is with speede by angelles ministry, carried into into heauen. For I take it (and so the texte exceedingly beareth) that the bitter praier which thaungel so cōmended in that good father, and which had such good successe, was made in the funerals of the faithfull departed.

Quando orabas cū lachrimis (saith Raphael) & *sepeliebas mortuos, &c.* *Ego obtuli orationē tuā Domino.* Toby: whē thowe with teares prayd and buried the deade, I offered vpp thy praier to our Lord God. he seemeth to tearme that, prayers with weeping, which in other placies of scripture is called, mourning ouer the dead. And weying the wordes with owt affection, it must needes be graunted that the iuste funeralls had and required prayers with weeping, and that the angels of God doo speedely offer such ef-

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fectuall requeste vppe to the presens of
the Maiesty, as wel to the reliefe of the
deade, as to the conforte of the procu-
rer. But I would be lothe to descant v-
pon goddes worde for the beating owt
of any newe doctrine or deuised mea-
ning, or to auouch a sense not knoune
to the time of perfect spring in religiō.
Therefore to go surely to woorke, I will
loke about me for example of this good
Tobies almosse. and praiers for the poore
departed soules, that we may learne
withall, not onely to be beneficiall to
our selues, but to our neghbonres both
a liue and deade. All thantiquitye here
offer to take my part in so good and so
knowne a quarell. I may haue as many
as I wil, and whome I wil. such therefore
I doo searche for, as be plainest for te-
stimonie of open doles, and reliefe off
the poore in the burials of Christiā pe-
ople. That not only one mannes asser-
tion, but allso the plaine practise of the
church of God may beare downe thad-
uersaries bouldnes: and the more aunci-
ent

ent the better. Origen then shall helpe
vs to the vsage of his tyme and church. *li. 3. in Iob*

He writeth thus. *Celebramus diem mortis,
quia non moriuntur hi qui mori videntur.
Celebramus nimirum, religiosos cum sacerdo-
tibus conuocantes, fideles vná cum clero, in-
uitantes adhuc egenos & pauperes, pupillos, &
viduas saturantes, vt fiat festiuitas nostra in
memoriá requiei defunctis animabus & cæ.*

We solemnely kepe the day of our fren-
des departure, bicause they be not deade
which appeare vnto vs to dyë. And this
is oure way of celebrating their fune-
rals. We gather the religiouse men and
priestes, the faithfull people withe the
cleargye. we inuite allso the poore, the
needy, and the fatherlesse with the wi-
dowes, and we fille their bealies, that
the memoriall of their rest may be kept
solemnely. But Tobies scholare may
lerne his duety yet better, of the Apo-
stles owne scholare S. Clement: who
once or twise hathe these wordes in ef-
fect: To viset the sick, to bury the dead,
to kepe theyre obittes, to pray and giue

*In compend.
& epistola
ad Iacob
fratrem
domini.*

OF PRAYER FOR THE

almose for theime is commendable: vpon whose wordes I will not nowe-stande, bicause by and by, other occasion must driue me to repeate, for the worthynes of the man and the weight of his testimonie, more playne euidece of his church and time. Yf thou here yet doubt howe the prayer, work, or sacrifice, of one man a lieue may helpe another departed, remembre alwaies what I saide in the beginning, for the knott of our brotherhood and society in one body and vnder one heade: and thoue shalt not wōder howe one membre by compassion may helpe and relieue another. And therewith, for example, consider howe the sacrifice of Iob and dayly almose were auayleable for the misdeedes of his children, and appeaced goddes wrathe towards his importunate frendes. And thoughe his benefite wēt onely then emongest the liuing in this worlde, nether his children nor frendes at that time departed, yet the case of the liuinge emōgest theime selues differeth nothing

Iob. 1. 2.

SOVLES DEPARTED. 165

nothing herin, from the cōmunion and felouship which the departed in Christ, hath with the liuinge in earthe. And therfor I bring the example of Iob amongst many like in scripture, for that S. Chrysostom fitly induceth the same, to proue the partakyng of good workes to be common as well betwixte the liue and deade, as of the liuinge amongst theime selues. These be his wordes in englishe. Lett vs helpe our bretherne departed, keeping a memory of theime: For if the oblation of Iob poured his children, why doubttest thou of the solace that maye arise by oure offeringes vnto suche as be asleape in Christ? seeing God is pleased with the som, for other mennes sakes. It was so knowne a truth in that time, that they neuer putt difference nor doubt, any more of the mutuall helpe of the liue towards the deade, then they did for that benefite which in Christes Church one man may houlde of a nother.

*In 15. cap.
1. cor. Ho-
mil. 14.*

But that I may serue not only the

X 5

turne

OF PRAYER FOR THE

turne of trueth, but with plainnes also
 enstrinct the vnlearned, and with store
 satisfie the godly greedinesse of sum-
 me, that list see more for the conforte
 of theire conscience, I will report one
 notable place for the declaration of cha-
 rities force euen towards the deceased,
 out of Gregory Nissen of the greeke
 church, and another oute of Athanasius
 the greate: bothe directly touching the
 practise of good Tobie in cōpasion off
 the deade. Thus saith Gregory. *Dicitur*
bene, quòd si qui hinc non præmissis bonis
migrauerint, & postea à familiaribus negle-
cta oblatis reliquijs sarciantur, imputari o-
pus perinde ac ab eis factum fuerit, est enim
& hæc voluntas benignissimi Domini, vt cre-
aturæ quæ ad salutē petuntur, sic petātur &
distribuantur: et vt exoretur non solū quādo
quis pro salute propria est anxius, sed & quan-
do pro proximo aliquid operatur: in english.
 It is very well saide, that if any depart
 this life, his gooddes by almose being
 not send to god before him, and yet at-
 terward the matter by his frendes in the
 offe-

Ex Dama-
 scena pro
 defunctis

offerin
 that hi
 be repu
 hathe
 his crea
 uation
 procur
 that m
 request
 saluatio
 keth fo
 H
 the wa
 trueth
 uethe
 es, bot
 there n
 be in
 turnet
 nes fer
 pardon
 coom:
 trauel
 which
 And, w

offering vpp the residue, be amended, that his frendes facte shall stande and be reputed as his owne worke. For so hath the God of his mercy ordeined, that his creatures, by vse wherof life and saluation may be obtained, shoulde so be procured, and in this ordre disposed, that man shoulde not onely obtaine his request in the carefull study of his owne saluation, butt also when he wellworketh for his frend or neighbour.

Here may we well perceiue, that al *Psalm. 24.* the waies of oure Lorde be mercy and trueth. And that he in a maner releaue the of his owne accorde oure miseries, bothe here and in the next lyfe, that there may be no damnation to suche as be in Christ Iesus: for whose sakes he turneth these base creatures of mannes seruice in this lyfe, to the vse of his pardon and saluation in the lyfe to come: he accepteth the good will and trauel of other, for the helpe of theyme which can not relieue theime selues: And, which is the property of a most
mercy

OF PRAYER FOR THE
mercifull father , where he loueth he
he wil raise the hearte of sum good in-
tercessor, that by patronage and praiers
of sum Iust Iob , his fury may cease by
his owne procurement . But howe this
mutuall woorke of mercye is currant
through the membres of our common
body and howe being practised by one,
it serueth before God for a nother , e-
ther in this lyfe or the next, oure holy
father Athanasius by his authority
might well be a proufe sufficiēt: but he
is contēt to declare it vnto vs by an ex-
ample: and suche an exāple, that beside
the matter, may further put vs in remē-
braunce of the deuotiō of our elders in
an other point, which the studious rea-
der may marke by the waie: thus thē he
saith. *Quod in pauperes collocatur beneficiū,
omnis bonæ retributionis est augmentū. Ita-
que pro defuncto oblaturus eundem serues
scopū, quē qui pro paruulo filio adhuc imbe-
cillo & infāte, interim dū puer agrotat, affert
cerā, oleū, & thimiama, in templum Domini
magna fide, & accendit pueri nomine, neque*
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enim puer hoc faceret, cū ignoret diuina regenerationis cōstitutiones. Sic cogitet etiā eū, qui in dño moriē obiit, et posse et offerre cerā, oleū, & cetera quæ in redemptionem offerri solent.

The benefit bestowed vpon the poore is a soueraigne ground of Goddes rewarding. And in thy oblatiōs for the departed, haue alwaies the same intēt and scope that a father hathe, practising for the recouery of his sick child, being yonge and tender: Who for his sick sonne bringeth in to the Church of oure Lorde God, waxe, oyle, incense, and with deuotion and faith lighteth theime in the boyes behallfe: for that the child hym selfe, being wholly vnskill full of the ordinauncies of oure Christianity, would neuer go about any suche thinge: euen so must a man thinke of the deceased persons case, that he may and doothe offer, (as in an other mās person) waxe, oyle and suche like, as commonly for redēption are offered.

Withe proufe of oure matter in hād,
 here may be noted beside, the vsual ob-
 lation

OF PRAYER FOR THE

lation of thinges apperteining to the mainteinaunce of Churche light, and lampes: setting vpp of tapers of singulare deuotion for sicke persons, representing of oure gooddes, and Goddes creatures, from prophane vse of dayly occupation, to Goddes honoure in the temple: the vndoubted hope that al faithfull people had, as well to procure fououre to theime selues therby, as mercy to other, for whose sakes they did it: and especially that in this mannes age, that was so auncient, these tokens off lone and duetye towardes oure Lorde, and shewe of theyre homage by suche externall actes, were taken as peculiare ordinauncies, and solemne constitutiōs of oure Christianitie. These thinges (though the hedge of my cause forceth me to let theime lightly passe) yet as I go by, I must needes beholde, as steppes of ould maners: with sum mourning to say the trueth, and no litle sorow, in the cōtrary comparing of our corrupte conditions. The reader as he list, may

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In Athanasius his tyme can-
dels vvere lighte in
Chnrchies, for the
ire sakes
that vvere deade,
sick, or absent.

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perchaunce with more leasure, or at leaste with lesse iniury to other, weye the wōderful waste that sinne and hæreſye hath wrought in our daies of darknesse. And when he considereth these thinges, that be now of most men counted meere madnesse, to haue benelyked, allowed, preached, auouched, sent owte in solemne woorkes and writinges to the vewe of the worlde, and the sighte of al posteritie, from the very hearte and spring of the Christian Church, by Athanasius the greate, O Lorde what mighty man in worde and worke doo I nowe name: him doo I name, whose memory is blessed in goddes Church, in whose lappe oure weeryed mother once before, as she hath bene often, in a manner leaned to take her rest from the forsaken children: whose onely worde with oute all proufe (thoughe he neuer speaketh but with weight of reason) woulde beare ouer all these pety protestantes putt together: so saide Tully cōparing the Epicures with Plato and Aristo-

Athanas.
 Authority onely,
 vvill beare
 dovvne
 all hære-
 tikes in
 the vvorld.

OF PRAYER FOR THE

Aristotele: muche more bouldly may I
payse al hæretiques in the worlde with
this mannes onely worde. Him therfo-
re suche a man, and so greate a pillor
of faithe, when the Catholike shall see
proue and alowe, and practise those sa-
me thinges, which oure masters of se-
ctes can not abide, but most abhorre,
and by him take a sure taste of his
whole time, shall he not woonder with
all wise men, at oure downefall so
deepe? shall he not meruayle vnder one
name of Christianitye, that goethe yet
common to oure daies with those hap-
py tymes past, to be suche diuersitye of
case and conditions, that thone vnder
so glorious a name must be nothing el-
les but a cloked paganisme? but yet I
woulde not he shuld occupye ouermu-
che his mynde in this consideration,
tyll he see the whole ranke of goddes
holy hoste, and all the blessed bande of
Martirs and sanctes stande with vs for
the full defense of trueth, and the com-
mon Church theyr moother and oures.

Of

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Of certaine offeringes or publike almose presented to god for the deceased, in the time of the holy sacrifice, at mēces burialles, and other customable daies of their memories: and of the sundry mindes kepte in the primitive Church for the departed.

Cap. 6.



Keeping oure selues then from by matters, (if those be by, that are so nere) of relieuing the departed by the almose of the liuing there we leste, and there must we borowe bresely a word or two more. Bicause I thinke it very necessary to be knowne, that besides the priuate procuring of the deceased soules welthe, and more then the common doles at the day of burial, there was also another kinde of almose not muche differing in effect from the other, but in ordre and vsage not all one. Which, bicause it was solēnely præsentēd to Goddes minister before the holy altare, in the face of the whole faithfull assembly,

Y

harde

OF PRAYER FOR THE

and deade, and in euery minde or memory for the soules principally procured, the offering of sum parte ether off the deceaseds owne gooddes, or his louers, for the vpholding the ministerie, was also made. Of which kind of participating whith the departed, we reade in the aunciēt councel named Bracharēse thus: *si quid ex collatione fidelium aut per festiuitates martyrum aut per comemorationem defunctorum offertur, per aliquem clericorum fideliter deponatur: & constituto tempore semel aut bis in anno, inter oēs clericos diuidatur.* Yf there be any offeringes by the contribution of the faithfull, made ether in the festiual daies of martyrs, or mindes and memorialls of the deade, lett theime be laide vpp aside, in custody of one of the cleargie, that once or twise in the yere as time shall serue, they may be truely parted emōgest the reste. And because al times haue had certaine drawbacks in religion, and hinderers of deuotion, the councel kept at Vase of greate antiquitie, excommunicateth al such

can. 39.

as in any wise hinder the oblations for the departed. And in like case the fourth council holden at Carthage. Thus *cap. 2.* runneth the decree of them both. We *cap. 95.* doo curse and excommunicate al those, that by any meanes withdrawe or elles staye from the churches the oblations of the departed, as murderers of the poore. The decries of bothe these notable assemblies, wer thought worthy to be confirmed by the .vi. generall council holden at Cōstantinople. then are oure ministers in the ruff of their newe commnion, thrust owte of the oulde holy cōmunion of sanctes, if ether vniuersal or prouincial synod cā take hould of men so desperat, that nether care for mannes curse, nor goddes blessinge. Well murderers and manquillers they must be coūted, their pradeecessors not haulfe so euil, deserued no better name. Damascene that blessed man, that suffered so much sorowe for truethes defense, whose authority I must often vse in this treatise bicause he purposed

OF PRAYER FOR THE

*in vita Io-
saphat.*

stoode for this quarell against certaine
hæretiques of his time. He therefore in
the lyfe of Iosaphat exceedingly praiseth
his passing loue towordes his father de-
parted. Who first with all godly deu-
tion, procured his exequies and dirigies
on the day of his burial, then commen-
ded his soule to God with seuen dayes
solemne praier and supplication at his
sepulcher: and with a wonderfull libe-
ral almose or oblation for the poore pe-
ople, he finished vpp the matter the viij.
day. But yf yow can finde in your he-
art to credite this good mannes report,
he will assure yow of the vsage of his
time. By which yow shall perceiue, that
it is a horrible slaunder that the wicked
haue raised on goddes Church and mi-
nisters, which be not ashamed, to say
and auouch in their open sermons and
vaine libelles, that these yerely, and so
many monthes mindes, haue ben new-
ly practised and deuised against goddes
worde, and the vsage of the primitiue
church. Wherin they shew them selues
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exceeding ignorant in th'affaires of the Church, or elles passing bould and malicious, in wilful deceiuinge the simple. For our onely monthes and yeres oblations, in Damascens daies, as he often affirmeth, there were customably kept *tricesimales*, *quadragesimales*, *anniuersaria memoria*: the thirtithe, the .xl. the yeres mindes: and portions apointed owt, as he saith, in testamets for the mainteinaunce therof. And all this commonly, besides the pecuiaire deuotion of som, towardes theyr singularely beloued. If thou list go yet vppeward, thou shalt find no lesse care for the helpe of the soules deceased: for S. Ambrose reporteth of his time: that otherwhiles the third and the thirtith, otherwhiles the vij. and the fourtith minde daies were religiously obserued: yea and that (as he saith) by good authoritye, and auncient vsage of the patriarches both in the law of nature and Moyse, *Cum frequentibus oblationibus omnibus*, with often and sundry oblatiōs for the rest of the departed.

*Super obit
Theodos.*

OF PRAYER FOR THE

Julio in-
terpr.

This xxx. daies memoriall, our holy
Ephreem in his testament and last will
provideth for him selfe, after his de-
parture. The seventh day was also ever
in the primitiue Church with greates
religio obserued: bicause, as Beda saith,
that hath the representation of the lyfe
to coom. And S. Ambrose practised it
for his brother, for the like protestation
and signe of the resurrection and rest
perpetuall. *Die septimo* (saith he) *ad sepul-*
chrum redimus, qui dies symbolum est futura
quietis, the seventh day we coom toge-
ther againe to my brothers sepulchre,
bicause that day is a pledge of the rest
to coom.

De fide re-
sur.

Hold on vpward still; and Tertu-
lian will witnesse with the, that in that
floure of Christes Church, with in les-
se then CC. yeres of our masters death,
Oblationes fiebant annua die pro defunctis:
That oblations and sacrifice were yenly
made at the xij. monthes mindes of mo-
ste men: he meaneth bothe by the sa-
crifice of the Church, and offeringes
of the

De Cor.
milit.

of the
also: Re
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Nunqu
dum ali
Christu
resurre
bus resu

of the frendes of the departed.as there
also: *Repete apud Deū pro cuius spiritu po-*
stules, pro qua oblationes annuas reddas: Cal
to thy remembratunce, for whose soule
thowe prayes, and in whose behallfe
thowe makes yerly offeringes; He spea-
keth of a frend of his, that practised thus
for his wiues departure. And in another
place he wel declareth the duety of mari-
ed persons one towards another, if God
by death separate them in sonder. *Pro a-*
nima eius orat, et refrigeriū interim postulat.
et offert annuis diebus dormitionis eius, She
raieth for her husbandes soule, and ob-
taineth in the meane space ease: and of-
fereth euery yere, at the mind day of his
passing hence. And he letteth not to
affirme, that the married coöple that pra-
ctise not thus, doo not beleue the resur-
rection. Therefore he concludeth thus:
Nunquid nihil erimus post mortem secun-
dam aliquem Epicurum, et non secundum
christum? quod si credimus mortuorum
resurrectionem, utique tenebimur, cum qui-
bus resurrecturi sumus, rationem de alteru-

In exhort.
Castitas.

De mono-
gamia.

OF PRAYER FOR THE

tro reddituri: What say yowe, shall we faule to nothing after oure death, as the Epicure thinkethe, and not rise ageine as Christe teacheth? And if we beleue the resurrection of the deade, then doubtlesse we shall be bounde to make accompts one of an other, as we shall together rise againe. Beware here my masters, once ageine I must tel you, yowe are goinge towardes the deniall of the resurrection, so many as condemne the vsage of the Church in praying or offeringe for the deade. Tertuliane saith yow be Epicures in this poynt, and so yowe be in all others. I say yowe are past priuy muttering in your heartes that there is no God: for yowe are come to plaine. *Manducemus & bibamus, cras enim moriemur*, Let vs eate and be merry, we can not not tell howe longe we lieue. I say yow must answer for parting the affection of man and wief, and thone must be countable at the day of iudgement to an other, that they procured not the duties of the deade

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Psal. 13.

*Cor. 1.
cap. 15.*

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of S. Paule
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right of Goddes holy Church, for
 eire foules departed. Take heede the-
 fore, yowe are warned. But as neere
 we be Christes time by Tertulians
 pe, we wil approach yet nyerer, to the
 ry Apostles age, and looke out sum
 corde of that time for oblations and
 tributions, with memorialles for the
 parted. And the further from yowe
 the newe secte we go, the more plai-
 destruction of your doctrine, and
 ore manifest proufe of our ould de-
 tion shall we fiend, to your open sha-
 and the conforte of Catholikes. S.
 ement therfore the Romane, one cō-
 rsant with the apostles, and instru-
 d by theime in his faithe, a familiare
 S. Paule, and promoted by S. Peter, a
 e pastor and a holy martyr, thus re-
 teth of the apostles ordinaunce in our
 tter. *Peragatur dies mortuorum in psal-*
, in lectionibus, atque orationibus, pro-
eum qui tertia die resurrexit, Item
us in commemorationem superstitum at-
defunctorū. Etia quadragesimus secun-
dum

Li. 8. cōst.
Cop. 48.

OF PRAYER FOR THE

dum veterem formam, Moysen enim hoc modo luxit populus: nec non anniuersarium pro memoria ipsius, deturque de illius facultatibus pauperibus, in commemorationem ipsius. Thus in english. We will that the third day be obserued for the departed, in psalmes, lessons, and praiers, for his sake that rose the third day. And so the ix. day, for the vniting together in one memorie the departed with the liuing. In lyke maner the fourtithe day must be kept according to the ordre vsed of ould: for so did, the people obserue the bewayling of Moyses. And with al these, the xij. monthes mind beside. Where for the memory of his departure, lett sumwhat be distributed amongst the poore people. How say yow now my masters, is this papish or apostolike doctrine? was it inuented for priestes couetousnes, or obserued as Christes ordinaunce? made we much of late of the litle we fownd before, or of late lost for lacke of deuotion, that which we had so long before? Mercifull God who would

would thinke this geare were so auncient, and so little set by. Who would thinke the aduersaries were so impudēt and yet so much regarded. What heart think yow they read the auncient writers with all? Or with what conscience can they passe by so plaine practise of all the Christian world? Or with what face can they name ether scripture or doctor? How dare they looke backe at any one steppe of antiquitie, all which be nothing elles but a testimony off their wickednes, and as yow would say a pointing with finger at their horrible spoile of ould doctrine and deuotion? What if one of their own scholares seeing this light in our matter, shoulde aske of his maister: a lasse sir, what if this be true that is proued so ould, and you chaūce to lie that are so late, where are we your scholares then? It is not answered, if yow conforte him with faire wordes, and tell him yow folow the scripture. For he wil charge yow againe streghte, that these men had scripture,

The mai-
ster Prote-
stant is
posed.

OF PRAYER FOR THE
vnderstood scripture, alleaged scripture,
both of the new testament and the
oulde, and referred their vsage sum
to Moyles and Aaron, other sum to
the fathers in the lawe of nature, and
all to the Apostles of Christ. Where are
yow then? no more but this perdy, we
vnderstand scripture perchaunce better
then they, we haue the holy Gost per-
chaunce and so hadde not the fathers:
perchaunce that is no scripture, percha-
unce this and this is not that doctors
worke, bicause it makes against vs. I
thinke he that would beleue your cha-
uncing, that may haue such assuraunce
of the trueth on the other side, he is
worthy to be deceiued. Well, I will close
vppe this parte of our talke, for Tobies
allmole borde in the obittes of Chri-
stian men, withe S. Augustines graue
iudgement: who, as he is plaine for
the benefite of oblations in the me-
morialles of mens departures, in all pla-
cies, so here in a maner he ordereth the
action thereof, for abusies that might
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theron arise, in his epistle to Aurelius.
 The offeringes (saith he) obserued for
 the soules departed, whereof there is
 no question but profet ariset he to the
 time, let the time not be ouer sumptuouse
 vpon the mindes of the deceased, nor
 sould away, but geue with out grud-
 ge or disdaine to suche as be præsents,
 and would be partaker thereof: but if
 moony be offered, it may be distributed
 out of hande to the poore. and the shall
 not those daies of their frendes me-
 morialles, be to their greate grieve for-
 saken or destitute of companye. And
 the ordre wth honeste comlynnesse shall
 be kept continually in the church. So S.
 Clement him selfe teacheth all the time
 that be called to such daies of praiers
 for the departed, and to be partakers of
 those oblations or charitable relieues,
 which were by sum honest sober refres-
 hing euen in the Church in those daies
 ob-

OF PRAYER OF THE

obserued, whether they be of the laity
or of the priestes, he geueth the this les-
son. *Qui ad memorias eorū vocamini, cū mo-
destia & cum dei timore comedite, veluti va-
lentes legatione fungi pro mortuis: cum sitis
presbyteri & diaconi Christi, sobrijsse debetis
& priuatim: & cum alijs, ut possitis intempe-
rantes coercere:* All yow that are called to
the funeralles of the departed, refresh
your selues in measure and feare of
god, that yow may be worthy, to be as it
were in commission of intreatie for the
dead: and being priestes or deacons of
Christ, yow are bownd to be sobre euen
at home: but abrode, for others example
and discipline.

That the binesfite of praier and allmose ap-
perteineth not to suche as dye in mortall sin-
ne, thoughe in the doubtfull case of mannes
beeing, the Churche vseth to pray for all de-
parted in Christes faith.

Cap. 7.

Thus



Hus farre we now are
 broght, I trust withe
 proufe and euidence e-
 noughe, with reasona-
 ble cleare light for the
 good simple peoples instruction, and
 withe full safety, from all the force ou-
 re aduersaries can make against vs.
 The patriarches exāple, the wordes of
 scripture, the practise of the Church,
 the natural society betwixt the partes of
 Christes mysticall body in this world,
 and his membres in the next, and all our
 fathers faith haue woon so muche,
 that allmose and offeringes in sundry
 memorialls and diuerse obseruations of
 mindes and obittes, be singulare and
 soueraigne, to procure goddes mercye
 for the pardon of the soules deceased.
 And nowe, lest any man take occasion
 of goddes mercie, which he seethe to be
 so redy that it may be woon by other
 mennies workes, to liue in contempt of
 vertuous exercise, and to passe the time
 of his owne lyfe in carelesse negli-
 gence

OF PRAYER FOR THE

gēce, præsuming to purchesse fauoure
at goddes hande so mercyfull, by other
mennes merittes, with oute his owne
deede or deserte, let that man be aduer-
tised, *quòd non habet partem in sermone isto*,
that he shall in that case haue no bene-
fite by our tallke: the mercy which we
speake of, pertaineth not vnto him: su-
che idle drone beyes can take no fructe
of other mēnes laboures, nether quicke
nor deade. For that membre which in
this body was so vnprofitable to him
sellfe, it is no right nor reason he shuld
haue any gaynes by other mens trauell.
Therefore all these liberall promissies of
faueur and grace, to be procured by the
workes of the lyue towardes the de-
parted, reache nether to the vnfaithfull
out of this howse, nor to the impānitēt
who was but an vnprofitable bourden
of the house. These thinges saith
Clement we meane of the godlie: for yf
thowe gaue al the welthe of the worl-
de to the poore for the wickeds sake,
thowe couldest not proffitte theime a
heare

heare. For he that dyed in goddes displeasure, can not looke for more mercy then he deserued. Therfore S. Iohn the apostle seemethe to abbridge oure prayers, and the obtaining of oure petitions, by borderinge theime as withe in certaine bondes after this sort. We knowe that God doothe here vs what so euer we require, we be sure he will accomplishe oure requestes which we make vnto him. Therfore he that knoweth his brother to sinne being not a sinne to death, let him pray and lyfe shal be geue to him that sinneth not to death: there is a sinne to deathe, for suche I doo not wil any man to praie. This place of the apostle, seemethe to declare the wonderful force that the praiers of the faithful haue, in procuring grace and remission for others, so that they be brethern, and passe hense with out the bonde of mortall sinne. And the letter well weied, shall make exceding much to proue the praiers for departed in piety: as it in a manner forbiddeth all intercession for

1. Epist.
Cap. 5.

OF PRAYER FOR THE

suche, as be knowen to passe in continuance of mortall sinne. There is no crime so greuous that man may commit in the course of this lyfe, but the church vseth praiers customably therefore, and for her reuerence is ofte hearde. Therfor it may wel be thought that the party must be deceased of whome such diuersity of desertes doothe arise: for all that be a lyue with out exceptiō, if they be bretherne of oure familie, must be prayde for. And so longe as they be in this worlde, and may repent, their sin is not so vnto deathe, but lyfe by praiers may be, and is cōmenly at goddes hand obtained. Then it may wel be deduced, that thapostle meaneth to incourage the faithfull to pray for such their bretherne departed, as died withowte bonde of deadly sin to their sight, in a manner warning theime that for such their praiers shall be acceptably heard. But for others cōtinuing in sin to death, he wil lethe not them to praye, nor can assure theime they shal be hearde. So doth Di-

ony-

The church may pray for any sinner in this lyfe, with hope of mercy.

onyfius, a full spirit this text this father any more the, it is pray for we be ad sorte of we may, arde for vnto dea stine, dis dei that p parted, al it as a f nistes, by mann ked soule qui autem penitens, lios, numq defunctor quia iam sum essen

nyfius, a man not very aunciēt, but of *carth.*
 full spirite and good grace, expound
 his text. Whether he meaneth (saith
 his father) by finall impænitence, or by
 ny mortall sinne cōtynued vnto dea-
 th, it is sure and plaine a man must not
 pray for him that dieth in it. Then yf
 we be admonished not to pray for one
 sorte of departed, the case is cleare that
 we may, and are bownd, and shall be he-
 de for the other sorte that sinneth not
 vnto death. To this place also S. Augu-
 line, disputing in his booke *de ciuitate*
 that praiers proffiteth not all mē de- *Lib. 21.*
 parted, alludeth, or rather leaneth vnto *Cap. 24.*
 as a sure grounde against the Orgi-
 stes, that would haue goddes mercy
 by mannes praiers obtained for the wic-
 ed soules deceased, after this sort. Si
qui autem vsque ad mortem habebunt cor im-
penitens, nec ex inimicis conuertuntur in fi-
os, numquid iam pro eis, id est pro talium
functorū spiritibus orat ecclesia? cur ita ni-
quia iam in parte diaboli computantur, qui
um essent in corpore, non sunt translati in

OF PRAYER FOR THE

suche, as be knowen to passe in continuance of mortall sinne. There is no crime so greuous that man may commit in the course of this lyfe, but the church vseth praiers customably therefore, and for her reuerence is ofte hearde. Therfor it may wel be thought that the party must be deceased of whome such diuersity of desertes doothe arise: for all that be a lyue with out exceptiō, if they be bretherne of oure familie, must be prayde for. And so longe as they be in this worlde, and may repent, their sin is not so vnto deathe, but lyfe by praiers may be, and is comenly at goddes hand obtained. Then it may wel be deduced, that thapostle meaneth to incourage the faithfull to pray for such their bretherne departed, as died withowte bonde of deadly sin to their sight, in a manner warning theime that for such their praiers shall be acceptably heard. But for others cōtinuing in sin to death, he willethe not them to praye, nor can assure theime they shal be hearde. So doth Di-

The church may pray for any sinner in this lyfe, with hope of mercy.

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enitens,
os, numq
defunctor
quia ian
um essen

onyfius, a man not very aunciēt, but of *carth.*
full spirite and good grace, expound
his text. Whether he meaneth (saith
his father) by finall impænitence, or by
ny mortall sinne cōtynued vnto dea-
th, it is sure and plaine a man must not
pray for him that dieth in it. Then yf
we be admonished not to pray for one
sorte of departed, the case is cleare that
we may, and are bownd, and shall be he-
rde for the other sorte that sinneth not
vnto death. To this place also S. Augu-
stine, disputing in his booke *de ciuitate*
dei that praiers proffiteth not all mē de- *Lib. 21.*
parted, alludeth, or rather leaneth vnto *Cap. 24.*
as a sure grounde against the Orgi-
nistes, that would haue goddes mercy
by mannes praiers obtained for the wic-
ked soules deceased, after this sort. *Si*
ui autem vsque ad mortem habebunt cor im-
penitens, nec ex inimicis conuertuntur in fi-
lios, numquid iam pro eis, id est pro talium
defunctorū spiritibus orat ecclesia? cur ita ni-
quia iam in parte diaboli computantur, qui
um essent in corpore, non sunt translati in

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Christum? Yf there be any that till death continue in stubburne impenitency of hearte, and of enemies to goddes Church will not be made children, doeth the Church make intercession for suche, that is to say for the soules of theime being departed in that state? and why praieth she not for they me, but because they be nowe reckoned for the devilles lote being deade, that would not moue to Christes part when they were in their bodies? And this is the cause, that for suche as in desperation destroy theyme selues: by any kind of wilful or violent death, or in the stubborne maintenance of haresye, offer theime selues to be extirpate: as well owte of the society of mannes lyfe, as oute of the communion of the Christiane company, our holy moother the Church, who by her practise is the best construer of goddes worde, neuer vseth any meanes for their quiet rest. Wheron there is a holy decree of councell in this sense,

qui sibi ipsis quolibet modo culpabili inferunt

Bracarenf.
Cap. 34.

mortem

mortem nulla pro illis fiat commemoratio, neque cum psalmis sepeliantur. All those that

by any vnlawful way procure their own deathe, let no commemoration be had of theime, nor be broght home with psalmes. The which hath bene both di-

Vide Ti-
moth.

Alexand.
respons. 14

ligently obserued euer emongest Christiās, and for terroure of the wicked often by holy canons renewed. Wherof there is no other cause but this : that such persons being at the end cutt of the common bodie, can receyue no vtility of that, where vnto they are not, nor now can not be ioyned. And as in that case where goddes church hath the plaine presumption of any persons euerlasting perishing, ether by cōtinuance in infidelitie owte of her happy family, or by hāresie, and separation of him selfe till the last ende, leaping owte of her holy lappe where he once was before, or being and continuing, with sum open euidence therof, an vnprofitable membre, and a deade branche: as, I saye, in any plaine proufe of these thinges,

OF PRAYER FOR THE
the Church neuer practiseth for his
rest, bicause she nether hathe hope of
getting any grace, nor meanes to con-
uey any benefite vnto suche as be not
in the lymmes of lyfe, so if our sayde
careful moother doo bestow of her cu-
stomable kyndnesse, al her godly meanes
vpon those whome she knowethe not
otherwise but in finall piety and pæni-
tence to haue passed this lyfe, and yett
in deede before god (to whome onely
all secrets of mannes hearte be perfectly
open) dyed as abiectes, and owtecastes
in sinne and impænitencye, she can not
for all that, any whit helpe theyre a-
state so miser able, nor appeace Goddes
wrathe towardses theyme being nowe
owte of the tyme of deseruing, oute of
the churchies lappe, effectually and fi-
nally separated from the chosen people,
and oute of the cōpase of grace and mer-
cy. Muche lesse any priuate mānes pra-
yer cā be any thing at al beneficial to his
frend, or other that dyed not in Goddes
fauoure: whose payne can nether be fi-
nished

nished, nor by any of these ordynary meanes, one moment released or lessened. Yet euery good faythfull person must imitate the diligence of Goddes church herein, that ceaseth not bothe to offer and pray for all sortes wythe in her lymittes, that be hēse in any likelyhood of repētance departed: who hadde rather they shulde abūde to the needlesse, thē at any tyme lacke for the reliefe of suche, that might wante theyme.

Therefore let no man withdrawe his almose, charity, or praiers, from any of the houshoulde of faithe, vpon any light præsumption yea or strong coniecture of any mannes finall continuance in sin or wickednes: vpon whom in the laste spirite of breathe, as God may haue mercy, so mannes praiers then shall be bothe needefull, and exceding beneficiall vnto him. Only with conscience thow may, and must cease with Goddes Church to practise the waies of mercy vpon such as be not baptised, or otherwise after their baptism, haue by lea-

Hæretikes not to
be praide
for after
there death,

Homil. 21.
in. Cap. 9.
Actuum.

OF PRAYER FOR THE
uing this holy communion of the faithfull, indged them selues vnworthy,
and made theyre case vnapt by continuance therein, to receiue any benefite
ether of the Church, which of their owne accorde they haue forsaken, or of
any membre thereof, whervnto by faith and loue they are not ioyned. And
so al hæretikes shal be voyde of this mercy and grace after their death, which
did in their lyfe so earnestly abhorre the same. Vpon all other where any hope
may be hadd, if thowe pray or procure the meanes of mercy, it shal at least be to
thy selfe a singulare helpe and gayne, though the partye for whome thowe
doost it, ether neede it not, being allready receiued into blesse, or elles in perpetuall
damnation of helle, be helples for euer. *Si preces pro mortuis facimus* (saith
S. Chrysostom) *si eleemosinas damus, et si ille indignus sit, nobis Deus placatior erit*: If
we pray for the deade, and bestowe al-
mole for their sakes, if he be fownd vn-
worthy, yet God wil therather be mer-
cyfull

cyfull to our selues . And sure it is, that who so euer be fownde so gracious , as with much compassiō of the deceaseds misery , to procure with study and care Goddes merciful pardon towards the- yme, that such a one especially shall find grace and fauour at the time of neede, and be meruailous apte to receaue benefite by others procurement ageine . For as it is certaine, that no man can receiue benefite after his departure by any worke or will of the liuing , sauing suche as in their lyfe deserued the same, so must it needes be, that where these remedies be needefull and profitable , that yet more or lesse they shal worke vpon the party for his relyefe , according to the more or lesse deuotion and deseruing in this lyfe. Therefore this truth of mutual participation of the deade withe the lyue, geueth no man occasion of idle rest or carelesse affection in his owne time and cause , when he may be assured to lacke the reliefe of others , to whome in his liewe by well woorkinge he

Who be most apte to receiue benefite by the praiers of the lyuing.

OF PRAYER FOR THE
he woulde notioyne before.

Anchir.
cap. 110.

But I had rather ye hearde S. Augu-
stine vttering expressely this meaning
of mine, in his owne wordes. It can not
be denied (saith he) but that the soules
of the deceased be relieved, when the
sacrifice of oure redemer is offered for
theime, or almose bestowed in theyre
behaulfe in the Church. But in dee-
de these are proffitable to none, but to
such as in theyr lyfe deserued y^t tho-
se things after their departure might
doo theim good. For there is a state of
life that is nether so perfect but it may
well haue neede of these helpes after
deathe, nor yet so very euill, but suche
thinges may well succour theime after
their departure. Mary there is a kind
of conuersation so vertuous, that it re-
quireth no suche ayed, and an other
kind so wicked, that those which pas-
sed

sed
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sed theire former lyfe therin, can haue
 after theire passage no reliefe by suche
 meanes: for by our merites in this lyfe
 we doo obteine, that after oure deaths
 we may ether atteine to remedy, or el-
 les be voyde of al helpes, For it is a ve-
 ry vayne hope, that any man shoulde
 præsume to winne that at Goddes hã-
 de after he be passed out of this world
 which when he was in the worlde, he
 neuer sought nor deserued. And a
 little after thus he makethe all playne:
 VVhen the sacrifice of the altare, or
 elles any kind of almoſe be offered for
 all men departed being baptised, for
 the very good they are thankes geuin-
 ge, for the indifferent that be not very
 euill, they are a mercyfull deliueran-
 ce. For the wicked and very euill, al-
 though they be no succoure for them
 which be departed and deade, yet they
 are

OF PRAYER FOR THE
are cōfortable for those that be alieue.
And to suche as receiue benefite ther-
bie, ether cōmeth ful forgiunesse, or el-
les theyr iudgemēt and damnation is
made therby sumwhat more tolerable.
The which sentence, almost in lyke
wordes, for that it merueilously opened
this matter, this author repetethe in
the fourth question *ad Dulcitium*, and
elles very often. Wherby the faithfull
man may learne bothe howe much, and
whom these remedies doo relieue. And
then that the Church in his daies offe-
red sacrifice for all those that were bap-
tised, and in the faithe therof departed:
bothe for that it was vncertaine who
had neede therof, and allso, because e-
uen then when the parties were not,
nor could not be partakers therof, that
goddes glory not withstanding was ex-
ceedingly sett forth, and man comforted
therbye. Therefore goddes Church in a
true sence may be saide to offer sacrifice
euen for the holy and blessed martyrs,
who

who no doubt by sheedinge of theyre
 bloude for Christes name, and defense
 of vnitie, be fully purged in this theyre
 deathe, and so perfectly released of all
 sinne and paine that might otherwise
 haue deserued punishment, and sum
 expectation of goddes mercy in the lyfe
 to com. For so S. Cyprian and other of
 his Church offered sacrifice, for Celer-
 ne, Laurece and Ignatius as he testifieth
 him self: *Sacrificia pro eis semper vt memi-*
nistis offerimus, quoties martyrum passiones et
dies anniuersaria cōmemoratione celebramus.
 For them we offer sacrifice, as oftē as we
 cerebrate the yerly memoryes of mar-
 tyres. For wich kind of perfect men, sa-
 crifice is thankes geuing vnto God for
 theire glory and giftes of grace, and a
 kind of intercessiō to them in our ne-
 cessities. For which cause S. Augustine
 affirmeth, *Quòd pro martyribus nō oramus*
sed ipsi orant pro nobis: We pray not for
 martyrs, but they pray for vs. Nowe the
 sacrifice often celebrated for the wicked
 also, that be not knowē to the Church
 so

Li. 4. epi.
 5.

Tractat.
 84. in Io-
 annem.

OF PRAYER FOR THE

so to be, is not beneficiall to theyme neither, bicause theire noghty lyfe and deathe makes theime vnapt to receiue cōforth therby: yet these holy apointed remedies are bothe cōfortable and meritorious to the geuers and procures, as blessinges which are not lost, but turne againe to the bestowers. For the profit of other, or the only wil to relieue other, is a singulare deserte and meanes of meritte to a mannes sellse. Full truely saide Damascene, that this carefull helpe and seruing of other mennes lackes, is much like to the paine which one takethe in anoynting with a precious baulme an other mannes body, which as he temperethe in his hande to bestowe vpon an other, it firste redoundethe in verdure and vertue to him sellse, and then passethe by him, to the vse of his neighbour, for whome principally it was prepared. But notwithstanding this free procurement and liberall graunt of common helpes in the departed case, euen there where it is

Howv praier vvhich taketh no effect in the departed, is profitable to the procurer:

vncer-

uncertayne whether they take effect or no, the Church yet doth not onely abstaine from sacrifice and request for such as doo openly appeare to sin vnto deathe, as thapostle saith, but som times for poonishment of certeyne contemp-tes and disobedience in sum persons, she forbeareth these meanes, euen there wher she might proffet the departed, and peraduētūre cleane discharge him of sinne and paine with all. Which she dothe by merueilouse graue authoritie, to the greate terroure of offenders. That by the greuous poonishmēt of certaine, many might learne to be careful and wise.

Greate is the authority of goddes ministers suerly, and heuy is their hande often vpon sinners, allwaies to edifie and neuer to destroie. What a straunge force had Peters wordes, that droue down to death for dissimulation man and wief almost bothe at a clappe? what a horrible and dreadfull iudgemēt practised Paule, in geuing vpp sum to satan him selfe, for sinne? howe shar-

Actu. 5.

*1. ad Tim. 1.
1. Cor. 5.*

OF PRAYER FOR THE

plie did the primitiue church execute iudgement vpon greuouse offenders, whome sum times after many yeres separation from the coemfortable receiuing the sacramentes, they woulde hardly admit at theire last ende to the fellowship therof. But nowher coulde the maiesty of goddes church appeare with more terroure, then in this case: when she dischargeth certaine for their punishment, of all common helpe by praiers, oblation, and sacrifice after their departure: though they otherwise died in the fauoure of God, as I take it, and might be of the chosen company that shal be saued. And that punishment was nothing elles but a keping of them in longer correction and paine for their sinnes vnder goddes scourge in the next worlde, for the admonishmēt of others in that case to beware, whiles she would not vse her ordinary meanes for theire release. A notable example we haue the-reof, oute of a councell houlden in af-frick: the decree of which assemblie, S.

*Concilium
aphricanū.*

Ciprian

Ciprian him selfe with a practise in the execution therof, reportethe in the first booke of his epistles. Where he willeth that one Victor, who had made Geminus Faustinus being a priest ageynst the ordre taken in the councell of Aphrik, thexecutor of his testament, shoulde therfore haue no prayers of the clergie, nor sacrifice after his departure sayde or doone for him. For in that tyme of greate persecution, suche instant prayers, so often sacrifice, the scarcety of ministers, the peoples necessity required, that the priestes shoulde perpetually, with oute all exception of worldly affayers, serue the altare. But you shall heare this blessed Martyrs, or rather his wordes to gether with the councelles ordinaunce. *Victor cum contra formam nuper in consilio a sacerdotibus datā, Geminum Faustinum presbyterum ausus sit actorem constituere, non est quò pro dormitione eius apud vos fiat oblatio, aut deprecatio nomine eius in ecclesia frequenterur, ut sacerdotū decretū, religiose & necessario factū, serue-*

OF PRAYER FOR THE

tur a nobis: simul & ceteris fratribus detur exemplum, ne quis sacerdotes & ministros dei altari eius & ecclesie vacantes, ad seculares molestias deuocet. In englishe thus: Seeing victor ageinst the ordre taken of late in a holy synod of priestes, hath made Geminus Faustinus the chiefe dooer in the execution of his will and testament, lett it be provided that there be no oblation ther wyth yowe for his rest, nor yet any prayers in his behaulfe in the churche: that the decrye of the priestes before sayde, may be religiously obserued and executed by vs. That therby all other oure bretherne may beware by his example, how they wythdrawe suche as should serue the author, to entangle them selues with worldely affayres.

The here
tikes cal-
led vpon
to answere

And here nowe oure aduersaryes must be called vpon, and asked howe they can a way with this geare, whether this light of truethe be not ouer vehement for theyre bleared eyes? owle light or mooneshyne I trowe, or mirke midnight were more fit for theyre dar-
ke

ke workes and doctryne, oure way is ouer muche trodden for theues. All this course of oure cause, so agree the with it selfe : so stande the wythe reason : so vphoulden by scripture, so ordered in all poyntes, that *Momus* him selfe coulde practise no arte, nor picke no quarelles here. For such we must pray : for those we must not praye: in this case the sacrifice of goddes churche relieueth the departed, in that case it is comfortable onely to the liuyng : sum men neede helpe after their death, others helpe we neede, and not they oures: for open infidels and hæretikes praiers are not vsed, for all secrette offendres, bicause their case is not knowne to the church, of charity towards her childre, she openly praye the : sum she poonisheth, sum she pardoneth, for al she merucilous tenderly careth. This doctrine of truethe is purposely ordered by our elders, eue-ry point is touched and tried to our handes. What time of the day was it in goddes church, say trueth, and shame the

The vvho
le matter
ordered
to oure
hands.

OF PRAYER FOR THE
deuill, when holy Cyprian wrote these
thinges? when the councell of aphrick
decried these thinges? when victor was
punished by lack of sacrifice and prayers
at his departure? doeth your time of
ignorance which yowe haue lymited
for your wauike, reache vp so highe in
goddes howse? but I will spare yow to
anone, your answer is not redie.

VVhat that holy sacrifice is, vvliche vvvas
euer counted so beneficiall to the liue and
deade. The punisnment of oure sinnes by
the heuy losse thereof. The greate hatered
vvhich the diuell and all his fide, hath euer
borne tovvardes Christes æternall priest-
hood, and the sacrifice of the Church. And
that by the saide sacrifice of the Masse, the sou-
les departed are especially relieved.

Cap. 8.



And now we must faule
in hand with the good
Christia Catholike, for
the searche of this so of-
tē named sacrifice, so cō-
fortable to the liue, so profitable to the
dead: and what that oblatiō is, which the
holy catholike and apostolike Church
hath

hath euer vsed through oute the world
 for the finnes of the departed, in place
 of the offeringes of the lawe, and that
 sacrifice which Iudas Machabæus made
 and procured at Hierusalem, for the of-
 fences of his people that perished in bat-
 tle. Surely it is no other but the sacri-
 fice of our mediatur, as S. Augustine
 termeth it, and the offering vppon the
 altare. It is no other then that oblation
 which so fully and liuely expresse the
 death and passion of Christ Iesus:
 Who being once offered by the shee-
 ding of his blessed bloude for the re-
 demption of man kind, hath wrought
 such a vertuous effect, not onely in the
 holy sacraments for the giuing of grace
 and remission of finnes, but allso hath
 lefte in a merueilous mystery his owne
 holy and blessed body and bloode, as
 wel to feede vpo for the especial strenght
 and comfort of our soules, as to offer
 vppe the same for the remembrance
 of his death, and cleasing of our finnes,
 Not in that wise as it was doone vpon

OF PRAYER FOR THE
the crosse by the painefull sheeding of
his bloude, but as it was instituted first
in the last supper: Where Christ oure
God and redemer according to the or-
der of Melchisedech, gaue to his apo-
stles, and offered to God the father that
body which afterwarde was betraide,
and the same bloude which was shed
after also for the remission of sin, bein-
ge with all tearmed by him, the bloude
of the newe and æternall testament: as
that which in the newe lawe shoulde
succeade the bloody offeringes of the
owlde testament. Whereof, God all-
mighty being (as a man woulde say) lo-
thesom or full, hath instituted this
by his onely sonne, as a most pure and
præcious oblation and sacrifice, to be
continued in the Church through out
the costes and corners of the roun-
de worlde: Whiche being celebrated in
the blessed memory of his sonnes pas-
sion, and hauing no other hoste nor ob-
lation then that whiche then was offe-
red, can be no other sacrifice then that
which

whiche there was made for the forgiu-
nesse of sinne, and redemption of the
worlde. The which woorthy action of
Christes Church, so fructefully ap-
plieth vnto vs the benefite of oure mai-
sters death, that thereby we may haue
comfortable hope of remission of all
such misdeedes, as most iustly deserued
Goddess wrathe, and terrible indigna-
tion ageinst vs.

Now this is that blessed sacrifice,
which S. Augustin with feare and reue-
rence termeth in a thousand places of
his works, the sacrifice of the Altare, the
sacrifice of our Mediatour, the sacrifice
of oure price, the sacrifice of the body
and bloude of Christ, the holsom and
proffitable sacrifice, the sacrifice of Mel-
chisedech, the new sacrifice. S. Chri-
stom the Reuerent sacrifice, the hono-
rable Mysteries, the Fearefull sacrifice,
Athanasius the propitiatory sacrifice,
the vnbloudy Hoste. S. Cyprian the sa-
crifice of the Church, the perpetuall
sacrifice, the meate offering, the medi-

The com-
mon na-
mes of ho-
noure ge-
uen to the
holy mas-
sein olde
time.

OF PRAYER FOR THE

cine for our infirmities. Iræneus the pure sacrifice, the new sacrifice of the new testament. Clement ageine, the vnbloudy sacrifice, the rationable sacrifice: and so doothe the holy council of Ephesus caull it. Dionisius the sacrifice most excellent of all sacrificies, and the hoste of hostes. The latines altogether afterward named it the holy Masse, so did S. Augustine call it, ^b Ambrose: Hierom, ^d Epiph scholastic, with al the posteritie both in Latin, and other barbarous languagies. Besides many other excellent high and peculiare caullinges, whiche can agree to no other common worship of God internall nor externall, but only to this most worthy and honorable sacrifice: which by the vertue that it hathe receiued by the first examplare thereof, and by the might and mercy of the lambe of God, which vnder the couer of breade and wine is there the appointed hoste and oblation, is proffitable bothe to the quicke and the deade. And therfore is and hathe bene vsed euer.

*S. li. epist.
33. epist. et
precat. pri
ma præpa
rante ad
missam.
b super
vndec. pro
uer. c
Histor.
tripartit
24. cap. li.
10. d.*

uer sithe the apostles age, and by Christes owne præscriptiō and theirs, cōmaūded to be religiously obserued, and of all faithfull people honoured as the principal protestatiō of our religiō, as the grownde of al true worship, as the badge of Christiā peace, as the bōde of holy locie ty betwixt the heade and the membres, as the loue knot betwixt Christ and his spouse, as the vniting of the liue with the deade, the holy sanctes with vs poore sinners, angelles withe men, heuently thinges with earthely, and the creatour of all with his owne creatures beneth, as the plentifull conde the to deriue the grace of Christes death and merites off his passion, to the continuall conforthe of our soules, as the onely practise of his eternall priesthod according to the ordre of Melchisedech, and as the only effectuall memoriall and comfortable memory, of the sheeding of his blessed bloude, and sufferance of so deare and painefull deathe for our redemption.

The force
and insti-
tution of
the holy
Masse.

What altare so euer be erected against
this

Thene-
vve com-
munionis
here de-
scribed.

OF PRAYER FOR THE
this altare, it is nothing elles but a waste
of goddes woorship, a canker of religiō,
a token of dissension, a separation of
the holy society of the Christiane cō-
munion, a larm towards schisme, a de-
parture frō Christe, an open badge of
heresy, a faulsy shoulderinge with Chri-
stes Church and ordinaunce, an open
robbry of his honour and priesthodde,
a plaine stoppe of the passage of his
gistes and grace in his louing howse,
thonly way to paganisme and æternall
obliuion of his deathe and passion.

The deuil which is the oulde serpēt,
knowing by long experience and often
proufe, that the holy masse is the chiefe
bane of sinne and his wicked kingdom,
hather euer from the begymyng shot at
this marke by all the cursed indeuoures
of wicked hæretiques, to roote owte
that stronge garde of vertue, and pillou-
re of deuotion and religion. Howe so
euer they dissemble at theyre firste en-
teraunce, the diuill hathe that fetchē in
his faulse heade in all tymes of such to-
yle

yle and perturbation of religion. To which horrible indeuour thought he hath for our sinnes and deseruing put greater force, and wrought with more aduantage then euer before, yet tyll the latter day and son of perditions appearing, which is vnknowe to him, he shall not bring it to passe. The lawe, the sacrifice, the priesthod, the altare of the newe and æternal testamēt præsfigured by Melchisadech, and perfited by Christe, shall stand with and in the holy Church, tyl the worldes end. It is not your bare breade and borde, not your Ministers, nor your Seniors, nor Elders, nor your Nuper intendets, nor what so euer yowe list be caulled, that shall owte face goddes Church. she hath by the spirite of God beaten downe your proudders, the Arrians: the Macedonians: the Anabaptistes, and all your predecessoures. And nowe I tell yowe, and be bowlde of it, as owld oure mother waxethe, as contemptible as yowe make her, so little as yowe regarde her,

Heresy
with her
disordered
ministers,
shall not
out face
Goddes,
Church
and Christi
stes æter
nall pristin
hod,

she

OF PRAYER FOR THE

*Psa. 100.
Mat. 61.*

she will once yet in hir owlde daies gy-
ue the Zwingliās, the Lutherans, or of
what other straunge souldier so euer
your campe standethe, an open ouer-
trowe. For yff hell were broken louse,
and the gates open, it cowlde not pre-
uaile. We haue oure Presthod confir-
med by a faire othe, we haue our mo-
thers right by an oppen promesse esta-
blished.

*The holy
masse ta-
ke a vway
for oure
sinnes.*

And yet neuer the lesse, good Ca-
tholike Christian, lett vs thus persua-
de oure selues, that we haue so longe
lost the vnestimable treasure of this
holy sacrifice, for oure greuous sinnes:
it is oure sinnes I say (woo is vs therfo-
re) which haue deserued this plage,
which haue sett vs at variaunce with
God and our mercifull redemer, which
haue taken from vs, as vnworthy of so
greate a treasure, the dayly sacrifice, the
helpe of those which are a lyue, the cō-
forte of those which are departed, the
only ground of al religiō and accepta-
ble woorship of god, And our misery is
the

the greater because fewe feele the fore.

The lacke of this sacrifice for the departed only with the godly praier therein, was counted when goddes trueth and Church flourished, the greatest and extremest punishmēt that could be devised, and euer enioyned for sum notable crime to the terroure of other, as for horrible desparation, for willful heresye, for contempte of the decrees of goddes holy ministers, as by the late alleaged place out of S. Cyprian may be very profitably noted. A laise we haue nowe in a maner lost that wholly, which then was denied only to such for their greuous pounissemnts, as were heynous offenders. Otherwise in earnest consideratiō of our case can not I thinke, but that this blessed iuel is nowe denied vs of almighty god generally for our greuous offenses, which then was denied by his ministers to som one offender, for the due pounishment of sin and wickednes. O good reader what woulde that holy martyr haue saide if

Men that
were gre-
uous of-
fenders
in oulde
time pu-
nished by
lacke of
the sacri-
fice.

he

OF PRAYER OF THE

he had liued in our daies, when to haue that oblation ether for the quicke or deade, which once was esteemed so necessary that no Christian man nether could in his lyfe nor after his death lacke it, is nowe of it selfe odious to most men, and (which abhorreth me to speake) poonishable by the lawes of the spiritualty, and condemned well nere of all men? what weene yowe this blessed bisshop would haue sayde, if he had seene the holy hoste and offeringe to haue bene taken awaie, which he once affirmed to be so necessary, that if it were take awaie or wasted, there were no religion nor worship of god at all? would not he thinke yow, with feruēt zeale of goddes house haue cried out vpon the sinnes of the people, the blindnesse of the preachers and pastours, the vnworthinesse of these our dooleful daies? and bewailed his own misery as we shoulde dō oures, crying owte with an oulde blessed father? *O Deus bone in qua me seruasti tēpora, ut ista blasphēma sustineā,*
O Lord

*De Cana
domini.*

*Ita Poli-
carp. ex
Iren.*

O Lorde that I shoulde be reserued for these times, to abide suche blasphemie.

Victor reporteth in his history of the persecution of the vandalles that were

*victor de
persecut.
vandal.*

Arians, that the Gouvernour of that cursed company of cruel harretikes, would not suffer the christian men whome he had flaine, to be broght home withe seruice, and sacrifice: but then the good people woonderfully bewailed there case, seeing them practise cruelty vpon there soules allso: in that they would not suffer theime to enioye at their departure and buriall, the rites of goddes church. Thus saithe that Author.

Quis vero sustineat atque possit sine lachrimis recordari, dum preciperet nostrorum corpora defunctorum, sine solemnitate himnorum cum silentio ad sepulchra perducere?

O Lord who coulde haue fownd in his heart to be houlde then, or could yet once thinke of it withe owte teares, how he gaue in charge, that the bodies of our brethern departed, should be broght to the graue and buried with owte all solemnity of

OF PRAYER FOR THE

Ecclesi.
Cap. 7.

epist. 8.
li. 2.

himnes in silence and sorowe? It was
euer giuen to wicked hard harted hæ-
retiques, to *prohibere gratiam mortuis*:
to be vnmercifull, and to staie the fa-
uoure of good men from the departed.
Nouatus as S. Cyprian chargeth him,
noluit patrem fame defunctū sepelire: would
not bury his owne father deade of hon-
ger bane.

But to let suche men passe withe the
præsent bewayling of our vnhappy da-
yes, let vs with more conforte behould
the steppes of good men past: how kin-
dely and brotherlyke they haue princi-
pally procured the holy sacrifice for
theyre frendes and felowes gone befo-
re. For seeing the onely prayers of good
men haue bene proued so profitable, and
the repræsentation of som holy wor-
kes of almose, hath often moued God
to pity (as we haue proued) towards the
release of the departed his payne, what
may we not hope to obteyne for oure
britherne deceased, when we shal ioyne
in prayers withe the holy angelles,
with

with the blessed sanctes, with Goddes
 holy ministers in the representation of
 Christes most blessed body and bloude
 before the face of his father? when the
 whole church of god in that honora-
 ble action prayethe, and Christe him-
 selfe is both the sacrifice and the priest,
 both the asker and the geuer of pardon,
 when the maiesty of God the blessed
 trinitye, is passingly pleased by the me-
 rites of Christes deathe so liuely set out
 in these honorable, but vnspeakable
 mysteries, what may we not here pro-
 cure for the soule of the churchies
 childe? what shal be denied to so humble
 askers in the præsence of goddes own
 son and begging mercy for his deathes
 sake? And so doth S. Chrysostom assure
 the faithfull, in these goulden wordes
*Non frustra ab apostolis sancitum est, vt in
 celebratione venerandorū mysteriorum, me-
 moria fiat eorum, qui hinc discesserunt: no-
 uerunt quippe illis multum hinc emolumenti
 fieri, multū vilitatis. stante siquidem vni-
 uerso populo, manus in celos extendente cœtu*

*Homil. 3.
 in epi stolā
 ad philipp.*

OF PRAYER FOR THE
item sacerdotali, verendoque proposito sacri-
ficio, quomodo deum non placaremus pro istis
orantes? Yt was not for noght that the
apostles decried and ordeined, that in
the celebratiō of the honorable myste-
ries there should be an especiall memo-
riall of the departed: for they right well
knewe greate commodity and benefite
to arise ther vpon. For the whole mul-
titude houlding vp their handes to-
wards heauen, together with the com-
pany and quiere of priestes, and the dre-
adfull sacrifice set furth before all men,
howe is it possible but we shoulde ap-
peare goddes wrath praying for them?
loke ye what this mannes iudgement
was, and see from whence he had it, euē
of the holy apostles I warraunt yowe,
and no worse nor latter fownders. But
of that pointe, for the full deriuing of
our christian vsage frō the first fathers
of our faith, more cōuenient place shal
be geuen hereafter. Nowe I wil serue the
cause and the readers desire, first withe
certaine peculiere examples of most le-
arned

arned and godly fathers worthy of all
credet, in the godly prouision for cer-
teine of theire dearest frendes by sacri-
fice and praier, both made by them sel-
ues and procured by others. That we
may haue here not onely whom to be-
leeue teaching the truethe, but whome
to folowe practising the same with de-
uotion, which they preached with the cō-
stancye before.

That the practise of any pointe in religion
maketh the most open sheve of the fathers
faith. And that all holy men haue in plaine
vvordes and most godly praiers vttered their
beliefe in our matter.

Cap. 9.



And I take the open pra-
ctise of any point, to be a
more pithy protestation
of a mānes faith, the by
words cā be made. Ther-
fore if a mā were doubtful ether of the
trueth of any artiele, or of the meaning
of sum doctours wordes, looke the same

OF PRAYER FOR THE

mannes practise, and it shall put him
 owt of doubt thereof streight wayes. as
 for an example: seeme sum wordes of
 S. Augustin to make for the sacramen-
 taries hæresie, that Christe is in the ho-
 nourable sacrament but by a figure? or
 Theodorētus, or any other auncient fa-
 thers declaratiō? are their wordes doubt-
 ful to the reader? leaue the wordes the,
 if thowe sincerely seeke for truethe
 with owte contention, and seeke owte
 if thowe can, sum practise of those same
 men, and that Church where they li-
 ued, for the same point. But what way
 of worke in this matter consisting in
 doctrine, may assure vs of their beliefe,
 of whose wordes we doubted before?
 Mary sir this: looke howe they beha-
 ued theime selues in the receiuing of it,
 in the ministering of it, in the carefull
 keping of it, whether they did adore it
 with godly honoure, whether they so-
 lemnely shewed it to the people to be
 worshipped, whether they praide by so-
 lemne and formall wordes vnto it, whe-
 ther

*Theodor.
 dial. 2.*

*August. su-
 per psal.*

*38. Dio-
 nis. eccle-
 siast. hi-
 erarch.*

Cap. 3.

*Basil. de spi-
 ritu sanct.*

Cap. 27.

ther they taughte their children to
 caulle it God and Christe: yea so farre *Lib. 3. de*
 that Augustine affirmeth that the chil *Trin. 6. 10*
 dren in his daies till they were after in-
 structed, thought that God appeared in
 the shappe of breade: as a ll these yon-
 gers, seeing the honour and reuerence
 of their elders, and theime selues nur-
 tered to houlde vppe their handes and
 knocke their brestes, must yet needes
 meruaile how these owtwarde formes
 came to so holy an vse. further whe-
 ther the Christiā people were not scla- *Lib. 20. cō*
 undered for worshipping and doing sa- *tra Faustā*
 crifice to Ceres and Bacchus, when the *Cap. 13.*
 wicked infidelles sawe their behavi-
 our towards the holy Hoste: whether
 it was not vsed in woorking of mira-
 cles, in driuing away deuilles, in daun-
 gerouse times of tempests, of traueling,
 of sicknesse, and in other necessities.
 Well these be plaines practises, no hare-
 tike can denie but they haue bene so v-
 sed of the whole Church of God, with
 many suche other lyke in that holy a-
 ction:

OF PRAYER FOR THE
cion: which can not in any case stand
with bare breade, or any other way of
præſence, but onely the proper, true, and
bodily præſence of Chriſtes owne per-
ſon. A doctors words may be miſcōſtru-
ed, may be picked owte of place: may be
writhen and waſted by faulſe teachers,
but a mannes example can not lightly
be miſconſtrued. And therefore hāreti-
kes, whoſe purpoſe is all waies by ſuttel-
tie to deceiue the ſimple, wil neuer ma-
ke diſcourſe by the practiſe of the chur-
che; or exerciſe and example of the
auncient lerned men throughe oute
the Church of Chriſt: hauing enough
for their meaning, to racke a place or
two oute of the fathers whole workes,
that may ſeeme to the ignoraunte to
ſett forth their erreure. So if thowe
woulde knowe whether that place that
our aduerſaries impudently doo allea-
ge oute of Gregory the greate, againſt
the ſoueraignty of the ſee of Roome,
was in deede written for their ſediti-
ous purpoſe, behoulde the practiſe of
the

the same father, and thowe shalte finde him selfe exercise iurisdiction, at the very same time when he wrote it, in all prouincies Christianed throughe owte the worlde: both by excommunication of bisshoppes that gouerned not well, by often citation of persons in extreme prouincies, by many appeales made vnto him, by continuall legacies to other nations, sent ether to conuerre theime to the faithe, or to gouerne in their doubtfull affaires, and by al other exercise of spirituall iurisdiction. Is itt not nowe a very faulse suggestion to the poore people, that this blessed man in so plaine vterance of his meaning by workes and not by woordes, should yet be brought as a witnesse to condemne him selfe? though the wordes being well vnderstand make for no such meaning in deede, as by others it hath bene sufficiently declared. The like impudencie it is, to alleage S. Bernarde against the Masse or the praesence of Christ in the blessed Sacrament. Good man I

OF PRAYER FOR THE
dare say for him; he sayde Masse euery
daye, if he were well at ease: For other
busines, did not commonly let theyme
in those daies, fro that work of al other
most necessarie: So the reciting oute
of S. Ambrose for the improvinge of
inuocation of holy Sanctes, is no more
but an abuse of the simples ignorance:
knowing well, that he and all other of
that time did practise praiers both often
to all holy martyrs, and sumtimes pecu-
liarly to such, whom for patronage they
did especially chuse of deuotion emon-
gest therest, I speake not this, that any
might hereby iudge the doctors wordes
to stande against their owne deedes:
but that euery man may perceiue, that
where the works and practise of men
be so plaine, their wordes in sum one
place fownd darke, can not by any mea-
nes be praiudicial to that trueth which
in all other placies they planely setfor-
the by wordes, and by the euident te-
stimonie of their owne practise, to the
worlde proteste the same. Therefore I
would

would exhorte all men in Christes name, for their own saluatiōs sake, to take heede howe they giue credet to these libelles cōteining certain wrasted places owte of the doctours workes, against any truth, which by the further discourse of vsage and practise, they are not hable before the learned to iustifie. And therefore that al mistrust of vnttrue dealing may be farre from vs, I will, as I faide, let the haue the feeling and handling of opre cause throughlye. They shall behould in examples of most noble personages; bothe for their name, vertue, and lerninge, the peculiere practises in praying and masse saing for the deade bothe in the auncient Greeke and Latine Churchies. And where may we better begin, then with this famouse Chrysostom? he bare the last wittnesse with vs for the reliefe of the departed by the praiers and holy oblatiō, therefore the practise of that excellēt benefite shall first be shewed vpon him selfe. This blessed man therfor being
ba-

OF PRAYER FOR THE
banished, by the meanes of thempresse
Eudoxia, for the defense of the ecclesia-
stical discipline, and therein exile depart-
ing out of this world, was after her de-
athe by the happy and gracious childe
Theodosius the yonger, translated from
his obscure resting place, to Constanti-
nople which was is owne seate, there
with meete honoure to be buried, whe-
re with grace and wōderful dignity he
ruled the Churche before. The Histo-
ry reporterhe, that the people of that
cite, as thick as men euer went on gro-
wnd, passed the watters of Bosphorus,
and couered that coste, wholye with
light and lampe, withe tapers and tor-
cheis to bring that blessed bishoppes
body that was theyre owne deare pa-
stor, home ageyne. The which passing
treasure, being with all reuerence lai-
de vppe in the sayde Citye, then lo
the gracious good Emperoure, earnestly
behoulding the graue of S. Chrysostome,
made most humble praiers to all-
mighty god, for his father and mod-
thers

*Lib. 10.
Histo. trip.
Cap. 18. &
26.*

*Theodosius
Iun.*

thers soule, the late Emperour and Em-
 presse: beseeching him of pardon and for-
 gyuenesse for banishing that good Ca-
 tholike bishop, because they did it of
 ignorance: and so the wordes may well
 be taken, that he asketh Chrysostom
 him selfe mercy also, for his parents
 offense vniustly committed against
 him: and withall full kindly prayeth
 for their deceased soules. And so being
 buried in his owne Church, he was the
 by Atticus a worthy man his second suc-
 cessoure, writtē in the roule of Catho-
 like bishoppes to be praide for at the
 altare euery day by name. *Cum Ioanni-*
te (saith Cassiodorus out of Socrates) *se-*
orsim apud seipsos sacra solemnia celebrarēt,
iussit ut in orationibus memoria Ioannis ha-
beretur, sicut aliorum dormientium episcopo-
rum fieri consuevit. When Chrysostoms
 partakers saide masse by theyme selues
 aside, Atticus gaue in commaundement
 that a memory should be had in the pra-
 yers of the Church for him, as the cu-
 stom was that all bishoppes after thei-
 re

12. Lib. tri
 partii. Cap.

2.

OF PRAYER FOR THE
re deathe shoulde haue. Here is nowe o-
pen practise of that which by wordes
we proued before, here is an euident te-
stimonie of the vsage of the greeke
Church for the buriall of bisshoppes,
and generall custom of kepinge their
memorial in the publike praiers and ser-
uice of the church. It were not neede-
full to recite out of Eusebius the forme
of Constantinus his funeralls, kept in
the same Church with solemnitye of
sacrifice, singinge, lightes and prayers.
Nor the buriall of themperour Constā-
tius: who as Nazianzenus writeth, was
brought forth with common prayes
of al mē, with singing, lightes, and lam-
pes, all the night longe very honorably;
with which thinges, saith he, we Chri-
stian men thinke it a blessed thinge to
honoure the memories of oure frendes
departed. And if thaduersaries woulde
here cōtentionously reason that these so-
lemne rites of Christiane burialls be
nothing profitabie, or if the simple as-
ke why they be profitabie, S. Chrysostō
may

*Euseb. in
vita Con-
stantini.*

*2. Orat in
Iulian.*

may instruct such as list learne, and correct the other that list reprehēde in these wordes. Tel me saith he what al these festiuall lights in the buriall of the deceased meane? what all this singing of himnes and psalmes signifiethe? to what end be so many priestes and musicians called to gether? to which in fine he thus answerethe: doo we not all these thinges to geue thanks to God and euerlasting glorye, that he hath deliuered the departed from the troubles of this mortall lyfe? doo we not this to our cōforte, and honoure of the departed? And in the buriall of the Noble matrone Paula howe the priestes did sing, howe the bisschoppes of Hierusalem, and of all Palestine and Syria for the most part caried torches, howe the religiouse bothe mē and weemē, did the rites of the dirigies, howe her allmose folkes shewed their cotes to procure mercy, euen as they did at dorcass departure in the actes of the apostles, howe they continued their singing and saing

*In 1. Cap.
ad Hebr.
hom. 4.*

*Hierom.
Epitaph.
Paula.*

OF PRAYER FOR THE
vij. daies together at the Church in
Bethlem where she was buried, S. Hierom
him selfe a true record thereof beareth
the witnesse in the lyke wordes as I
haue recited, and many moe which the
feare of weering the reader causeth
me full sore against my wil, to omitte.
They so sett forth not onely the substance
of the thinge, which standeth in
prayer and sacrifice, but allso doo proue
against the enemies of good ordre, that
the smaulest ceremonies that our
churches of late haue vsed, were not
lately take vp by our couetousnesse and
superstition, but with more abundance,
and nombre, and continuance, and so-
lentye, practised in the Houre of Chri-
stes church, in diuerse principal partes
of the world: as at Hierusalem and Cō-
stantinople: by the praising and appro-
uing of the grauest fathers of our faith.
And now S. Augustin being of Africke,
so farre from the other in distance of
place, yet runneth ioyntly with them
in religion. He purposely writing of
the

the solemne rites of Christiane funerals, in that goulden treatise *De cura pro mortuis agenda*, thus after longe consideration of the whole cause determineth: that the pompe of burial, with all suche solemnyties as there vnto be in goddes churche ioyned, is very seemely for that body which was the vessell of a Christian soule, and an instrument or companion in well woorking: wher-vnto it shall be also vnited in the resurrection, for to receiue together the inheritance of the euerlasting kingdom: But the lack of these, where they be not arrogantly contemned, or can not be had, is nothing hurteful to the good, nor the hauing any thinge proffitable to the wicked, as the exāples of Lazarus and the riche man may well proue. Therefore, it is the sacrifice and prayers which properly doo helpe or relieue the departed. *Curatio funeris* (saith he) *conditio sepulturae, pompa exequiarum, magis sunt viuorum solatia quàm subsidia mortuorum. Non tamen ideo contemnenda & abiicienda*

*De cura
pro mortuis
agenda.*

*Decret. 1.
Lib. ca. 12.
C. 13.*

Ge

abiicienda

OF PRAYER FOR THE

abijcienda sunt corpora defunctorum, maximeque iustorum & fidelium, quibus tanquā organis & vasis ad omnia bona opera sanctus vsus est spiritus. Curious provision for the burial, and the pompe of the solēne obites, be rather doone for the solace of the lieue, then for helpe of the deade: neuerthelesse the bodies of the departed, namely of faithfull folkes, may not be contemned or cast furthe, the which the holy Gost vsed, as vessels and instruments of well working.

By al which thinges it may wel be noted, that sum thinges haue ben vsually practised in funerals for thākes geuing to almighty God, as hymnes and psalmes: other sum, for decent coomlynes and solace of the liuinge, as the place of the buriall, the lightes, the ringing and such lyke: althoughe euen these thinges proceeding of loue and deuotion, be after a sorte meritorious to the dooers, and a helpe to theyme for whome they be procured, and good motiōs and memories of mannes duetye. For which
causies

causies those and the lyke haue bene v-
niformelie vsed throughe owte the
whole Catholike church from the be-
ginnyng. But the princypal thinges per-
teyning to the iustes of the departed, be
praiers and sacrifice, and other such like,
wherby they are assuredly much prof-
fited, by release of theyr paines. So saith
S. Augustine in these wordes. *Non exi-*

*Cap. 18. de
cura pro
mori.*

*stimemus, ad mortuos pro quibus curam ge-
rimus, peruenire, nisi quod pro eis, siue altaris
siue eleemosinarum sacrificijs, solemniter ce-
lebramus.* Let vs neuer thinke that any
other thinge properly apperteineth to
the reliefe of the departed, sauing the
solemne sacrifices of the altare, almose
and prayer. And therfore as the said ho-
ly doctour confesseth, the worthinesse
of the place where man is buried of it
selfe profiteth not at all, but in respecte
of the holy prayers whiche be there ra-
ther made then elles where, and the pa-
tronage of holy martyrs and sanctes, to
whome he nothing doubteth but in-
tercession may profitably be made for

The san-
ctes pray
for the
soules in
purgato-
ry, and
we pray
vnto san-
ctes for
them.

Cap. 4. de
cura pro
mort.

OF PRAYER FOR THE
the deceased: for whiche cause, as it may
appeare by Paulinus, men were very de-
sireous euer in the primitiue Church to
be buried by som blessed martyrs body.
And so must we thinke allso of buriall
by the reuerent holy sacrament, that it
wonderfully helpeth man, not for the
placeis sake (although the deuotion of
the desirer is therin commendable) but
bicause the lyuing may there effectual-
ly commende the departed to God in
the time of the holy sacrifice, and may
be put in remembraunce to call vpon
Christes blessed person there præsent,
for the soule of that man, whiche with
care and study laide his body in the hope
of resurrection, by the soueraigne holy
body that is alrede risen againe. And
this was the cause that oure forefathers
from Christes tyme till our dayes haue
had respecte and desire, as occasion ser-
ued, to be buried there, where by ordre,
praiers and sacrifice were daily had, and
where the patronage of holy sanctes
might best be procured. It is a highe
point

point of wisdom surely (good reader) onely to see what godly wisdom our fathers vsed, in shew of their zeale, faith, and Christianity. As it is an vntollerable arrogancy and a singulare signe of infidelity to laugh at, and blaspheme those things, wherof, not the proudest haretike that liueth, hath any intelligēce at al: *Obcæcavit enim eos malitia eorum*. For their owne malice hath blinded theime.

But leauing the thinges not principally intended, as sufficiently by vse of the Church approued, let vs turne to the practise of the oblation and praiers, in the dirigies of the auncient: that seeing theime bothe praie and say Masse for their dearest frendes soules, thowe may be bould to vse the same for thine. That doo I call Masse, whiche they call sacrifice: Bicause S. Hierō vseth it in the same sence, in these wordes: *Sunt qui de leuioribus peccatis cum quibus obligati defuncti sunt post mortem possunt absolui: vel penis videlicet castigati, vel suorum precibus*

*Saper 11.
cap prouer.*

OF PRAYER FOR THE

& eleemosinis, missarumque celebrationibus,
& cat. There be sum, which after the-
 ire deathe may haue absolution of the-
 ire lighter offenses, in the debt whereof
 they passed owte of this liefe: ether after
 iust punishment for the same suffered,
 or elles through the praier and allmo-
 se of theire frendes, with the celebration
 of Masses. So saith S. Hierom, or elles as
 sum thinke, the reuerent Beda. ether of
 theire graue iudgements weieth more
 with me, then any one mans alyeue.
 Well therfore, Masse, oblation, or sacri-
 fice, call it as you will, all is one for ou-
 re purpose, and lyke hated of heretikes:
 howe so euer it be named, it was practi-
 sed with prayers for the rest of the de-
 parted throughe owte the Christian
 worlde. S. Ambrose exhorteth other
 men to doo it for theyrefrendes, he did
 it for his owne. Writing therfor a lettre
 of cōforte to one Faustinus that ouer
 much bewailed the deathe of his sister,
 thus with comforte he geueth counsel:
Non tam deplorandam quàm prosequendam
orationi-

Masse call-
 vvaie said
 for the de-
 parted.

Ambros.
 epist. 8. l. 2

erationibus reor, nec mæstificandam lachrimis tuis, sed magis oblationibus animam eius Domino commendandam arbitror. I suppose thy sisters case should not so much be lamented, as she by thy praiers ought to be relieued: Thowe must not sadden her soule by teares, but by oblations commende her to oure Lorde. Howe many bishoppes nowe in England of the new gise, would folow this kinde of consolation by letters? Howe many would exhorte their frendes to gotte Masse saide, or praiers for theyre louers reste? So many as be like good Ambrose surely woulde so doo: that is neuer a one: make their accompte as neare as they can. But will yow see howe he praetised vpon his owne prince the Emperour Theodosius? *Da requiem perfecto seruo tuo Theodosio, requiem quam præparasti sanctis tuis. Illò conuertatur anima eius vnde descendit: dilexi, & ideo prosequar eum vsque ad regionem viuorum, nec deferam, donec fletu, præcibus, inducam virum quò sua merita vocant, in montem Domini sanctum.*

If the newe bishoppes were likeS, Ambrose, their teaching woulde not be contrary to his.

Super obit. Theodosij Imperatoris.

OF PRAYER FOR THE

Giue rest good Lord vnto thy good
seruaunt Theodosius euen that reste
whiche thou hast prepared for the ho-
ly Sanctes. Let his soule ascende from
whence it came. I loued him, and ther-
fore I will prosecute him vnto the land
of the liuing, I will neuer leaue him, till
with the teares and praiers I bringe that
man according to his deseruinge, to the
holy hille of Godde. This man knewe
his duety towards his prince, whome
he loued a lieue, and forsooke not being
deade: So did he pray and offer for *Gra-*
tianus and *Valentinianus*: so did he vse
the same for his owne deare brother
the worthy Satyrus, in these wordes
muche to be noted. Now Lord almighty
to the doo I commend the good
soule of my brother Satyrus now lately
departed, to the O Lord doo I make my
oblation, accepte I beseeche thee this due
office of a brother, and mercifully loo-
ke vpon the sacrifice of a prieste. See lo,
this good father vsed of brotherhood
praiers, and because he was a prieste he
did

Super obli-
uio Valentini-
ani.

In oratione
funer. su-
per Satyr.

did sacrifice, in that respect, and sayde Masse for his brothers soules rest. Whome in his funerall oration he setteth forth with many singulare praises and commendations, especially that he was bothe Christianed and buried in the v-nity of the Romane Church, that is to saye (as him selfe expoundeth it) of the Catholike faith. Paulinus one off the same time and Bishop of Nola, declareth him self to be of the same faith, by the like practise. He prayeth bitterly him selfe for a brother departed, and besecheth Amandus, a holy man of his acquaintaunce, to ioine with him for the helpe of the departed soule. By his wordes the paine of Purgatory is noted, and the benefite of oure praiers is proued: thus he saith. *Imper-*

*Epist. 1. ad
Amandū.*

*se rogamus, vt quasi frater vnanimos fratres
iuuans, & hanc meritis fidei tua mercedē ac
cumules, vt pro eo infirmitati nostra compa-
tiaris, & orandi ab ore conspires, vt miseri-
tors & miserator Deus, qui facit omnia in
cælo & in terra, & in mari & abyssis, refri-*

OF PRAYER FOR THE
des Churche, and numbred emongest
the sanctes. This good matrone prou-
ded especially, by her testament that she
might not be forgotten at the altare of
God, when the names of the faithfull
departed were in the sacrifice remem-
bred. For that was cōmon in all Chur-
chies, as partly is, and yet shall be better
declared anone. The which her worthy
will, her sonne Augustine so allowethe,
that he setteth it forth in the ninth of
his confessiōs to her æternal memorie,
in these wordes. *My mother* (saith he)
when the day of her passing hense was
nowe at hande, much regarded not ho-
we her body might curiously be coue-
red, or with costly spiceis powdered:
nether did she counte vpo any gorgious
tumbe or sepulchre: these thinges she
charged vs not will all. But her whole
and onely desire was, that a memory
might be kept for her, at thy holy al-
tare good Lorde, at which she missed

Now the
vvhole
History,
and feare
not to fo-
lovv it.

no day to serue the: where she knewe
the holy hoste was bestowed, by which
the bonde obligatory that was ageinst
vs, was cancelled. Marke good reader
as we go by the waie, what that is which
in the blessed sacrifice of thaultare is
offered, howe cleare a confession this
man and his moother doo make of
theire faithe, and the Churchies belife,
concerning the blessed host of our dai-
ly oblation: behoulde that weemen in
those daies knewe by the grounde of
theire constante faith, that which our
superintendents in their incredulity
nowe a daies can not confesse. Cōsider
howe carefull all vertuous people were
in the primityue Church, bothe lerned
and simple, as to be present at the altare
in theyre lyfe time, so after their death
to be remembred at the same. Whose
woorthy indeuours as often as I confi-
der (and often truely I doo consider
theyme) I can not but lament our con-
trary affection, which can nether abyde
the

OF PRAYER FOR THE

*geret animam stillicidijs misericordiae suae per
orationes vestras, quia sicut ignis accensus
ab eo ardebit vsque ad inferni nouissima, ita
proculdubio etiā ros indulgentiae inferna pe-
netrabit, vt roscido pietatis eius lumine, in
tenebris ardentibus aestuantes refrigeremur.*

I hartely beseke ye, that as one brother
helping an other, you woulde increase
the desertes of your holy faithe, by ta-
king compassion with me, and ioyning
prayers with me for the departed sou-
le: that the God of pity and compas-
sion, who woorkethe all thinges in
heauen and earthe, in the sea and the
depthe, would at the contemplation of
your prayers, refreshe and coole his sou-
le with sum droppe of his mercy. For
as the fyre kyndled by him will burne
to the bottom of hell benethe, so doub-
lesse the dewe of his grace and mercie,
shall passe downe to the nether partes,
that by the comfortable louely lighte
of his piety, the soules broyling in bur-
nig darknes may be refreshed. And wri-
ting allso to Delphinus, he alludethe

to

to the feruent heate that the riche man suffered in hell when he craued for Lazarus helpe. And praiethe him to refresh the mānes soule deceased, with sum droppe of pyty, and his holy prayers. This man was very deare to Paulinus in his lyfe time, for whome he was so carefull after his death. he doubted not of his saluatiō, though (as he saith) he went owte of this worlde a debter, and therefore feared him to be in great paine. So certaine was the doctrine of purgatory in the primitiue church, and so profitable were the praier counted, for the deceased in Christe.

But if yowe will haue, an example, and a full waraūt of youre duety and deuotion, with vnderstanding the vsage of the auncient Church, in suche abundance of many the like, yowe shall (I thinke) be fully satisfied for this parte by S. Augustine, in the goodly historye of his mothers deathe, a blessed woman and worthy of suche a sonne. Her name was *Monica*, wel knowne in goddes

*Ex li. 9.
Confess.
Ca. 11. 13.
& vlt.*

OF PRAYER FOR THE
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in the primityue Church, bothe lerned
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woorthy indeuours as often as I consi-
der (and often truely I doo consider
theyme) I can not but lament our con-
trary affection, which can nether abyde
the

OF PRAYER FOR THE

the sacrifice, the hoste, nor the altare in
oure daies, and therfore can looke for
no benefite therby after the day of oure
deathe once coom vpon vs, as oure
fore fathers bothe looked for, and oute
of doubt had. But leauing the pecu-
liare consideration of suche thinges to
the good and well disposed, let vs go
forwarde in the fathers pathes, and see
whether this so well lerned a clerk co-
unted this zeale of his oulde moother,
blinde deuotion, as we brutes thinke of
oure fathers holynesse now a daies. For
which matter we shall find, that first e-
uē as she desired, the sacrifice of the mas-
se was offered for her, not onely for
thaccomplishment of her godly request,
but bicause the Church of god did that
office for al that was departed in Chri-
ste, as we reade in sundry placies of this
mānes workes, and as in the same booke
of confessions he thus declareth and
testifieth: (I leaue the Latine, because
the treatise growes to greater lengthe
then I was aware of, at the beginning,

yi

The cur-
sed Chā
hathe
many
children
in oure
daies.

yf I corrupte the meaning or intent of
 the writer, let my aduersaries take it for
 an aduauntage) thus he saith therfore.
*Nether did I weepe in the tyme of
 the praiers, whē the sacrifice of our pri
 ce was offered for her: nor yet after
 warde when we weere at oure praiers
 lyke wise, the corps standing at the
 graue side, &c.* Wherby euery reasona-
 ble man must needes acknowledge that
 bothe praiers and sacrifice was made for
 her, as her meanig and godly request
 was before her passage. she being thus
 therfore brought home with supplicati-
 on and sacrifice solemnely, was not yet
 forgotten of her happy childe. But af-
 terwarde he thus very deuoutly ma-
 keth intercession for her quiett reste:
Nowe I call vpon the, grations Lorde,
for my deare moothers offensies, geue
eare vnto me for his sake that was the
sallue for oure sinnes, and was hanged
vpon the crosse: who sittethe on
the

Cap. 13.
 Lib. 9. &
 vltimo.

Maister
 Grindall
 looke in
 youre
 grammer
 vvhath fi-
 gure S.
 Augusti-
 ne vsed
 here.

OF PRAYER OF THE
the right hād of God, and makethe in-
tercession for vs. I knowe she wrought
mercifully, and forgane those that did
offend her: and nowe good God pardon
her of her offenses, which she by any
meanes after her baptisme committed,
forgene her mercifull god, forgene
her, I humbly for Christes sake pray
the, and entre not into iudgemēt with
her, but let thy mercy passe thy iustice,
bicause thy wordes are true, and hast
promised mercy to the mercifull. And
in the same chapter a little afterwarde,
he thus bothe praieth him selfe for her,
and earnestly inuitethe other men to do
the same, in these wordes: Inspire my
lord God, inspire thy seruantes my
bretherne, thy children and my ma-
sters, whome withe will, worde, and
pennie I serue, that as many as shall re-
ade these, may remembre at thyne
altare

altare thy hand mayden Monica. And
 her laite husband Patricius, throughe
 whose bodies, thowe broght me into
 this liefse and worlde. Thus was that
 holy matrone by her good childe made
 partaker after her deathe, of the thing
 which she most desired in her liefse. And
 him selfe afterwarde in his owne see of
 Hippo in Aphrick, had sacrifice saide for
 him at his departure, though the day of
 his deathe fell at the pityfull hauocke,
 which the Vandalles kept being Arians
 in those parties, cōmaunding the chri-
 stian Catholikes to be buried with owt
 seruice as I saide before. This blessed
 Bishop departing owt of this liefse in
 the besiege of his owne Citye, had
 notwithstanding, oblation for his rest,
 as Possidonius writing his life, and præ-
 sent at his passage, dooth testifie. *Augu-*
stinus, mēbris omnibus sui corporis incolumis,
integro aspectu atque auditu, nobis astan-
tibus & videntibus, ac cum eo pariter oranti-
bus, obdormiuit in pace cū patribus suis, enu-

Possido-
nus in vi-
ta August.

OF PRAYER FOR THE
tritus in bona senectute: & nobis coram posi-
tis, pro eius commendanda corporis deposi-
tione sacrificium deo oblatum est, & sepultus
est. Augustine (saith he) being fownde
in his limmes, nether his sight nor hea-
ring failing him, I being then præsent
and in his sight, and praying together
with him, departed this worlde in peace
vnto his elders, being continued till a
fare age. And so, we being præsent, the
sacrifice for the commendacion of his
rest was offered vnto God first, and
streght vpon that was he buried. Thus
lo all these fathers taughte: thus they
practised, thus they liued, and thus they
died: none was saued then but in this
faithe, lett no man looke to be saued in
any other nowe.

That vve and all nations, receyued this v-
sage of praing and sacrificing for the departed,
at our first conuersion to Christes faithe. And
that this article vvas not onely confirmed by
miracle amongst the rest, but seuerally by si-
gnes and vvoonders approued by it sellfe. An
that the Church is grovvne to suche beauty
by the fructes of this faithe.

Cap.

Cap. 10.



Any moe examples of these matters might be brought oute of S. Gregorie, diuerse owte of Damascene, enowe out of what writer so euer yowe lyke best: such choise we haue in so good a cause, wherof euery mannes workes are full. But I wil passe ouer the rest, that I may onely reporte one history owte of our own Church, in the pure spring wherof, the apostolick faith abundantly isshued downe from the principall pastors of goddes Churche, withe greате spreade of religion, which sithe that time hathe bewtifed our cōtry in al goddes giftes with the best. And emongest many euident testimonies of this truethe, with the practise therof, both to be fownd in Gildas and in holy Beda, there is a strange and a very rare example, not only for the plaine declaration of the vsage of oure Church in the first fowndation

OF PRAYER FOR THE

of ourefaith, but for an open shewe by miracle in this liewe, how God releaseth of his mercye, by the holy oblation at the altare, the paines of the departed in the worlde to coom. It shall be comfortable to the Catholikes, to consider this parte of oure beliewe, to be confirmed by the miraculouse working of God, as all other lightly be, in placies where the faith is first taught. And that oure whole faith which oure nation receiued of S. Augustin the monke, was so confirmed by the powre of God, not onely oure owne histories doo declare, but S. Gregory him selfe affirmeth it, writyng his letters to Augustin in this sence: that he shoulde not arrogate any suche woonderous workes to his owne powre or vertue: which then God wrought by him, not for his owne holinesse, but for the planting of Christes faith in the nation where those signes were shewde.

*Beda li. 1.
cap. 31.*

*Li. 4. hist.
Cap. 21.*

Beda therefore, writeth this notable history of a miracle doone not many
yeares

yeares after oure people was conuerted,
 in the beginning of his owne daies: that
 in a foghten field betwixte Egfride and
 Edeldred, two princies of our land, it
 fortun'd that a yonge gentleman off
 Egfrides armie, shoulde be so greuouf-
 lye wounded, that fauling downe both
 him selfe with owte sense, and in al mē-
 nes sightes starke deade, he was letten
 lye of the enemies, and his body foghte
 with care to be buried of his frendes. A
 brother of his, a good priest and Abbate,
 with diligens making searche for his bo-
 dy, emongest many happed on one that
 was excedinge like him (as a man may
 easely be deceiued in the alteration that
 streght falleth vpon the soules depar-
 ture, to the whole forme and fashon
 of the bodye) and bestowed of his loue,
 the duety of obsequies, with solēne me-
 morials for the rest of him, whome he
 tooke to be his brother deceased: bur-
 iying him in his owne monasterie, and
 causing Masse to be done dayly for his
 pardō, and soules release. But so it fortu-

OF PRAYER FOR THE

ned, that his brother Huma (for so was he caulled) being not all owt dead, with in foure and twēty houres came reasonably to hī self againe: and gathering with all sum strēght, rose vp, washte him self, and made meanes to com to sum frend or acquaintaūce, where he might fallue his sores, and close his woūdes againe: But by lacke of strēgthe to make shifte, and by misfortune, he fel into his enemies handes: and ther by the Capitaine examined of his estate, he denied him self to be of name or degrie in his coountry. Yet by the lykelyhoods that they gathered of his coomly demeanure, and gentleman lyke taulke, which he could hardly dissemble, they mistruste (as it was in deede) that he was a man of armes, and more then a commō souldiar. Therfore in hope of good gaine by his raunson, they thought good after he was ful recouered, for feare of his escape to lay yrons vpon him, and so to make sure worke. But to God wrought, that no fetters coulde howld him: for euery day

day once at a certaine houre, the bandes brackelowe with owte force, and the man made free. The gentlemā marvelled at the case him selfe, but his keepers and the capitaine were much more astoynd thereat, and straitely examined him by what cooning or crafte he could with suche ease set him selfe at libertie; and bare him in hand, that he vsed characters or letters of sum force-ry and which crafte, with the practise of vnlawfull artes. But he answered in sadnesse, that he was altogether vnskillfull in suche thinges. Mary (quod he) I haue a brother in my country that is a priest, and I knowe certainly that he saithe often Masse for my soule, supposing me to be departed and slaine in battayle, And if I were in an other lyfe, I perceiue my soule by his intercession shoulde be so lowsed owt of paines, as my body is now from bondes: The capitaine perceiuing so much, and belyke in sum awe of religion, seeinge the worke of God to be so straunge, sould him

OF PRAYER FOR THE
to a Londoner: with whome the same
things happened in his bondes low-
sing euery daie. By which occasion he
was licensed to go home to his friends,
and procure his ranson, for chargeing
him with diuers sortes of surest ban-
des, none coulde fallfely howlde him.
And so vpon promesse of his returne
or payment of his appointed price, he
went his wayes, and afterwarde truely
discharged his credet. Which doone by
friendship that he fownd in the same
coountry, afterward returned to his ow-
ne parties, and to his brothers howse: to
whome when he hadde vttered all the
history of his straunge fortune, bothe
of his misery and miraculous relieuing,
he enquired diligentely the whole cir-
cumstance, with the howre and time
of his daily lowfinge: and by conferring
together, they fownde that his bondes
brake lowse especially, at the very iuste
time of his celebration for his soule. At
which times he confessed, that he was
otherwise in his great aduersities often
released

released also, Thus hath that holy writer almost word for word, and at thence he addeth this : *Multi hac a præfato viro audientes, accensi sunt in fide ac deuotione pietatis, ad orandum, vel eleemosinas faciendas, vel ad offerendas Domino victimas sacræ oblationis, pro ereptione suorum qui de sæculo migrauerant. Intellexerunt enim quod Sacrificium salutare, ad redemptionem valeret, & animæ & corporis sempiternam. Hunc mihi historiam, etiam hi qui ab ipso viro in quo facta est audiere, narrarunt inde eam, qui aliquando comperi, instanter historie nostræ Ecclesiasticæ incredulam credidi.* Many hearing thus muche of the party him selfe, were wonderfully inflamed with faith and zeale, to pray, to geue al-mose, and to offer sacrifice of the holy oblation, for the deliuey of their well-beloued frendes departed owte of this life. For they vnderstoode that the healthfull sacrifice, was auailable for the redemption of both body and soule euerlasting. And this storie, did they that heard of the parties owne mou-

OF PRAYER FOR THE

the, reported vnto me. Where vpon ha-
 uing so good proufe, I dare be bowld
 to write it in my ecclesiasticall history.
 And thus muche faith Beda abowte
 eghte hundred yeares ago, when oure
 nation being but yonge in Christiani-
 ty, was fedde in the true beliefe, by sun-
 dry wonderous workes of god.

That faith
 is the
 true faith
 into vvhich
 oure
 nation was
 first con-
 uerted fro
 infidelity

We must here stay alitle, and ponder
 in our mindes, how our forefathers and
 people of our owne lande were taught
 in this art, when they were first de-
 liuered owte of Sathans bondage, and
 conuerted to the fellowshipp of Christes
 Church. and let vs thinke doubt, but
 that which oure owne apostles bothe
 by worde and worke, by miracle and by
 martyrdom first proued vnto vs, is the
 very true and vnfallible faith of oure
 Christianitie. For if that were not true
 which at oure first conuersion was pre-
 ached vnto vs, then we receiued nott
 the faith, but faulshood at their han-
 des: the the histories doo make a lowde
 lye, in testifying we were conuerted to the
 Chri-

Christiane faith bothe at that time and by such men, then it wer no conuersion frō heathē Idolatrie to the woorship of Christ, but it were a chaunge from one superstition to an other: and this latter so much worse then the other, bicause vnder the name of Christe there were practise perpetual of execrable sacrilege, in instituting of a sacrifice to the defacing of our redemption, in adoring bare breade as the hoste of our saluation, in offering it vppe to God for the sinnes bothe of the quick and dead, in practise of vnproffitable praiers for the soules deceated, with the like faulse worship of God in all pointes. Then their preaching was highly to Goddes dishonour, pernicious to the people, and damnable to theime selues. Then haue all that euer ranne the rase of that faithe and doctrine, till this daie, whiche they taught, perished withe theime: then are they fownd false witnesseis, whom we haue accompted as oure vndoubted, true and lawfull pastors; then God ha-

the

OF PRAYER FOR THE
th purposely deceiued vs with fained
miracles full many, with numbers off
vaine visions, then al our labour is lost
till this day. The holynesse of so many,
good princies and priestes is praised in
vaine, the bloude of Martyres shed in
vaine, the exercise of al sacramēts in va-
ine: and bicause all deuotion consisted
in our fathers dayes in the earnest zeale
of so faulse a religiō, as they thinke this
to be, then the more deuotion the far-
ther from Christ, the lesse religion, mo-
re nere to saluation: then happy was he
that was the worst, and curled was he
that was counted the best: then is oure
case most carefull, then are we worse
thē all other natiōs, that neuer receiued
the name of Christ: then are we worse
thē we were befor our conuersion, then
(to be shorte) there is no religion, no
Christ, no God, no hope of saluation.

All which thinges if they repugne to
common sense and reason, and to the
comfortable hope of oure saluation,
which we haue receiued from god by
Christe

Christe Iesus, and the assured testimony of the spirite of God, that we be a parte of his chosen Church, and sanctified in his holy name by the worde of truethe and lyfe, which we by the ordinary ministry of man haue receiued (signes and woonders cōfirming their calling and doctrine) then this religion which they planted first in our contrie, must needes be in al pointes bothe holy, true, and acceptable vnto God. Then as by that religion our fathers were ingrafted first in to Christes body mysticall, which is the Church, in which till this day they haue kepte the highe way to saluation, so who so euer forsaketh this, or any principall article or braunche therof, and so leauethe that Church into which we first entered at oure conuersion, he leaueth assuredly lyfe and saluation, and withe out all doubt euerlastingly perissheth. Amōgest which pointes of doctrine, oure aduersaries can not denie, but the saing masse and offering for the deade, the allmose
and

Note and
take heed
betime.

OF PRAYER FOR THE
and praiers for the departed, was taught
withe the firste, and proued by mira-
cles withe the rest. The which ether to
denie were ouer inuche discredit of the
antiquitye, and plaine impudencie: or
elles to attribute theyme to the diuells
woorking, were oppen vntollerable
blasphemie.

Yea this doctrine hath brought the
Churche to this bewtifull ordre in all
degries as we haue seene. All the noble
monuments, not onely in oure com-
mōwelthe, but through Christes chur-
che do beare sufficient testimonie of,
oure first faithe herin. This doctrine (as
the whole worlde knoweth) founded all
Bisshoprikes, buylded al Churchies, ray-
sed al Oratories, instituted al Collegies,
indued all Schooles, maintained all hos-
pitalles, set forward al woorkes of cha-
ritye and religiō, of what sorte so euer
they bee. Take a way the praiers and
practise for the deade, ether al these mo-
numēts must fall, or elles they must stād
agaynste the first founders will and

mea-

Yf pra-
ing for
the deade
were ta-
kē avay
there
shoulde
no steppe
of religi-
gion re-
maine.

meaninge. Looke in the statutes of all
 noble foundations, and of all charita-
 ble woorkes, euer sithe the first daie of
 oure happy calling to Christes faithe,
 whether they doo not expressly testi-
 fie, that their worke of almose and de-
 uotion, was for this one especiall res-
 pect, to be prayde and songe for, as they
 call it, after their deathes. Looke whe-
 ther your Vniuersities protest not this
 faithe by many a solemne othe, bothe
 priuatly and openlye. Looke whether
 all preachers that euer tooke degrie in
 the Vniuersity before these yeres, are
 not bounde by the holy euangelistes,
 to pray for certaine noble princies and
 praelates of this realme, in euery of their
 sermons at Paules, or other placies of
 name. And so often as these preachers
 doo omit it, so often are they periured:
 so often as they ether eate or drinke of
 their benefactors cost, so often beare
 they testimony of theyre owne dam-
 nation. Answer me but one question I
 aske yowe: Whether the firste authors
 of

All oure
 superin-
 tendents
 are deep-
 ly and
 daily per-
 iured.

A harde
question
proposed
to the
Protestant.

OF PRAYER FOR THE

of suche benefites as yowe enioye in the Church at this day, ether of bishopricke, or colledge, or any other spirituall liuelyhoodde, say yowre mindes vnfeinedly, whether they euer mēt that suche men, of suche a religion, of suche lyfe, of suche doctrine, should enioye that allmose which they especially ordeined for other men, and for contrary purpose? say truethe and shame the deuill, thoughte they euer to make rouse in Collegies for your wifes, mēt they euer to mainteine preachinge against the masse, against praiers for their owne soules? when they purposely vpon that grounde began so godlye a woorke? if they in deede neuer ment it, as I knowe theye did not, and as your owne consciencies beare witnesse with them, and against your selues that they did not, howe cā yowe thē for feare of goddes highe displeasure, against their owne willes, vsurpe those commodities whiche they neuer ment to suche as yow be. A lasse good men, thei thought

to make frendes of wicked mammon,
 and full dearly, with bothe landes and
 gooddes, haue they procured enimies to
 their owne soules. But if there be any
 sense in those good fathers and founders
 (as there is) and if they be in heauen, as
 theyre good deseruing I trust hath
 brought theime, then surely they accuse
 yow most iustly of wicked vniustice
 before the face of God, for deluding the
 people, for breaking their willes, for
 vsurping their commodities, against
 their professed mindes and meanin-
 ges. Or if they be in hell (which God
 forbende, and yet yowe must needs so
 suppose, for rayfing the monuments of
 suche superstition) then blotte oute
 their memorie and names, that haue
 not onely in their lyfe mainteyned
 horrible abusies, but also after their
 deathe haue lefte suche open steppes of
 superstition, to all posteritye. Suppose I
 pray yowe, which yet I would be lothe
 shoulde coome to proufe or passe, but
 suppose for all that, that with the ta-

OF PRAYER FOR THE

king a way of this ould faithe of praying and offering for the deade, all the workes of the same faithe which isshued downe from that fountaine, might shrinke with al, or returne to the fownders againe, bicause there is no rowme to fullfill theyre willes, howe many Churchies and chappelles, what Collegies or hospitalles, woulde oure newe no faithe bring forth? Would not euery bishoppes wyfe buylde a Church thinke yowe, or founde a College in such a necessitye, lest their husbands should be driue to serue in a reformed frensh barne? One of these mock bishoppes complaines very sore in a booke of his, that men be not now bent with suche zeale and deuotion to praeferre goddes honour, in maintenaunce of his Ministers, as they were in owlde time, and as Cōstantinus, with the like christiā Princies in the primitiue church, were. But the good man marked not wherupon this could deuotion arise: he considereth not, that this is the

*Super
Aggeum.*

the fructlesse effecte of so idle a faulſe
 faithe, as his owne lordſhip preacheth:
 he woulde not ſee that the maintena-
 unce of goddes honoure, bothe by liefe
 landes and gooddes, is the peculiare fru-
 cte of that charitable louing faith, which
 the Catholikes doo professe: he weyed
 not well, that the greate grauntes of
 Constantinus, were made to Sylueſter
 Biſhop of Rome, and not to the married
 Biſhope of Dureſme. He remembered
 not, that the like holy workes of the
 noble kinges of oure owne coontrie,
 were practiſed vpon ſuche as woulde
 professe the trueth, and ſerue the altare,
 and not vpon faulſe paſtors, that were
 deſtroyers of all altars. Such honorable
 portions were parted oute for goddes
 lote, and not taken from the world, to
 go to the worldely ageine. Thinke you
 any man wer ſo minded, to take frō his
 own wiefe and children, ether landes or
 gooddes, to beſtow on prieſtes bab-
 bes or bedfellowes? No no God kno-
 wethe: it was ſeparated from them ſel-

OF PRAYER FOR THE

hes to the sacrifice, to the priesthoodde,
to the honoure of goddes Church and
ministrye. The which thinges by your
owne preaching (my lordes) decaide,
would you haue the Prince or peoples
deuotion towardes yowe, as is was, and
would be still, if you wer like your præ-
decessors , and serued the altare as they
did? I wisse if the owlde S. Cuthbert,
Wilfride, and William, whome they cō-
pare in holinesse to horsies (so good is
their opinion of their holy auncieters)
had bene of the same religion that the
occupiers of theire rouses nowe be, all
the prælates in Englād might haue put
theire rentes in a halpeny purse. Coom
in ageyne , coom in for Christes sake,
com in to the churche ageyne, serue the
altare, and then yow be worthy to lyue
of the altare: folowe oure fathers , and
yow shall be loued as oure fathers wer,
confesse that religion which oure own
Apostles first taught , and we all haue
beleued, and all the workes of goddes
Churche protest to be true, and then
yow

yowe shall be blessed of God, and honoured of men.

But let theime thinke on these matters theime selues. I will turne ageine to my purpose, althoughe I can not go farre from my matter, so longe as I am in the behouldinge of that faithe which oure first preachers broght vnto vs at our first cōuerfion, or in any stepp. of thantiquitye: which we wel perceiue to be the fructe onely of that doctrine which we haue declared, and an euident testimony off so vndoubted a true-
the. I thinke there is no way so certaine for the contentation of a mannes selfe, in this tyme of doubting and diuersitye in doctryne, as in all maters to haue an eye towards the faythe whiche we receiued, when we were first conuerted. And for that point, I woulde wishe that S. Bedes historye were familiare vnto all men that haue vnderstanding of the Latine tonge, and to all other if it wer possible: for there shall they plainely see, the first

OF PRAYER FOR THE
beginning, the increase, the contin-
uance, the practise, the woorkes pro-
ceeding owt of the catholike faith: fe-
are not that is the trueth, for that was
the first, and that was grownded by
goddes worde, and openly confirmed
by miracle. And that pointe must be
considered not onely for oure owne
contrye, but for all others that be, or
hathe bene Christianed. For in to the
selfe same faith were they first ingraf-
fed also. as by the peculiare practising
of euery good man towards his frend
and loue, I haue alredye declared, and
nowe for the generall vsage of goddes
Church the reader shall at large per-
ceiue, that nothing may wante to oure
cause, whereby any trueth or light may
be had.

That in euery ordre or vsage of celebration
of the blessed sacrament and Sacrifice, through
ovvte the Christian vvorlde, since Christes
time, there hath bene a solemne supplication
for the soules departed.

Cap. ix.

Ther-



Herfore let vs see howe the churche oure moother, of her piety vse the generall supplication in all seruice, and solemne administration of the blessed sacramēt, euen for those whose frendes haue forgotten theyme: whose paines and trauell worldely mē remembre not: whose obscure condicion of life or pouerty, woulde not suffer theime to procure prayers, by their knowne deedes of charity or almose. Those men I say, that doo lacke singulare patronage of their frendes, those hathe she remembred in the rites of celebration, vsed in all contries, and in euery age sithens the apostles daies. Which ordres of diuine seruice, as they haue bene diuerse in forme of wordes, so they perfectly and wholly agreed in the substance of the sacrifice, in praying and offering for the deade, and supplication to sanctes, as thowe shalt streight waies by their vsed ordre of wordes perceiue.

OF PRAYER FOR THE

And as we go forward herein, euer let vs beare this rule in minde. *Quòd legē credendi, lex statuit supplicandi*, in that sense speaketh S. Augustine often against hāretikes: the ordre of the churches praier, is euer a plaine præscription for all the faithfull what to belieue. And the motherlye affection that the Church beareth towards al her children departed, the saide doctor thus expresseth: *Non sunt prætermittenda supplicationes pro spiritibus mortuorum, quas faciendas pro omnibus in Christiana & Catholica societate defunctis, etiam tacitis nominibus quorumcunque, sub generali commemoratione suscepit ecclesia: vt quibus ad ista defunt parentes, aut filij, aut quicunque cognati, vel amici, ab vna eis exhibeantur pia matre communi.* That is to say in oure tonge. Prayer must not be omitted for the soules departed, which the church hath customablye taken in hand for al men passed in the Christian Catholike society, by the way of a generall commemoration, their names not particu-
lare

So saith
S. Au-
gustin of-
tē. against
the Pela-
gians.

De cura pro
mort.

larelly expressed: that suche thinges may be prouided by oure common kinde moother, to all those which doo lacke parents, children, kinsfolke or frendes, for the due prouision of suche necessary dueties. By this holy mannes wordes we may see the difference betwixte oure owne tender natural moother, and the cursed cruell steppe dame. The one folowethe her children with loue and affectiō in to the next world, with ful sorowful fighes, many deuout praiers, and al holy workes: whiche she vseth to theire needeful helpe; the other being but an vnnaturall steppemoother, and all the children of that adoulterouse seede, hath them no longer in mind thē they be in sight: whether they sinke or swim she maketh no accompte: she hathe no blessinge of her owne, she hinderethe the mercy of other. But lette vs vewe all the orders, that we finde extant or vsed throughe the Christian worlde, for the celebration of the blessed Sacrament and sacri-

OF PRAYER FOR THE

fice, whiche nowe commonly in oure
vulgar speache we caull the Masse,
and see whether as Augustin said, there
hathe not bene in all agies an especiall
supplication of the prieste and people,
for the dead as wel as for the lieue. First
S. Clement, the Apostles owne schola-
re, reporteth howe they prescribed this
solemne praier in their holy ministry
for the departed: *Pro quiescentibus in Chri-
sto, fratres nostri rogemus. &c.* Let vs pray
(saith the deacon) brethern, for all tho-
se that rest in peace, that oure merci-
full Lorde, that hath taken their sou-
les in to his hande, would forgie them
all their offenses, whether they were
willinglye or negligently committed:
and so hauing compassion vpon them,
would bringe theime to the land off
the holy ones, and happy rest with A-
braham, Isaac and Iacob: and all other
that pleaced him from the beginning.
whe-

constitut. l.
8. cap. 47.

where there is nether sighing, sorowe,
 nor sadnesse. And a litle after in the sa-
 me holy action, the Bishop praieth him
 selfe, in this forme. O Lorde looke dow-
 ne vpon this thy seruant, whome thou
 hast receiued in to another lyfe: and
 pitefully pardon him yf ether willing-
 ly or vnweetingly he hath offended.
 Let him be guarded by peaceable An-
 gells, and broght to the Patriarches,
 Prophettes, and Apostles, and the rest
 of all theime that haue pleaced the sith
 the worlde began. Thus reporteth Cle-
 ment, being one of the apostles compa-
 nie, and continually præsent in the ce-
 lebration of theire mysteries. Againe, *Eccles. hie-*
 Dyonisius Ariopagita of whome men- *rarch.*
 tion is mayde in the actes (so auncient *cap. 17.*
 be the recordes of our faith) hath not
 onely left in writinge what he thou-
 ghte in this matter, whiche had ben e-
 noughe, but allso what the Church A-
 po-

OF PRAYER FOR THE

postolike in that spring of religion and pure deuotion, taught and ordeyned to be vsed, and that by the Apostles prescription : whom he there termeth the heauēly gides and capitaines of trueth. For in the laste chapter of his booke, titled of the Ecclesiasticall soueraintye, he telleth in ordre, howe first the body is placed before the holy altare, howe the solempne misteries withe heuenly psalmes and sonets be songe and saide ouer the corps, howe the holy Bishop geueth thanks to god, makethe comfortable exhortation to the assembly, to continue in assured hope off the resurrection : howe he anoyntethe the bodye withe holy oyle, and laste of all makethe praiyers for him, and so committethe hym to God. The whiche whole ordre off the sacrifice, ceremonies, and mysticall praiers, exercised as well in burialls, as at other times in the reuerent misteries, this author would not fully sett owte in writing, for their sakes that coulde not
for

for the weaknesse of faith attaine to the worthy holynesse of so highe matters, as he him selfe professe the, in these wordes : *Præcationes quæ in misterijs adhibentur nephās est scripto interpretari, & mysticam eorum intelligentiam aut vim, quæ in eis, deo authore, efficacitatem habent, ex adyto in publicum efferre : sed quemadmodum a maioribus nostris traditum accepimus* &c : The prayers which be vsed in the misteries, may not in any wyes be sett out to the worlde in writinge, nether may the singulare efficacie and grace of theime be made common to all men: but euen as we haue receiued by thankes of oure eldres. And as longe as this ordre was religiously kept in goddes Church, the solempne secretes of the blessed sacraments, were not so contemp- tible as oure newe oppen communion hathe of late made theime, where there is nothing so holy but it may abyde the sight and handeling, of who so euer is the worst. The holy and heuenly misteries of Christ his spouse, were not
then

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the prophaned by the praſumptiouse babling of euery idle heade: The were not the ſoueraigne weghty matters handled in alehowſes, but vſed at the holy altares. Then the idle, contentious, vngodly, and vnproffitable quirkes and quaſtions, had no other ſolution but ſharpe diſcipline, and worthy correctiō: then were not the Gydes of goddes people countrowled by euery reſtleſſe felowe, that coulde cracke of goddes worde: but it was enoghe for a faithfull mannes contentatiō to ſay with Baſil the greate: *Dominus ita docuit, apoſtoli predicauerūt, patres obſeruauerūt cōfirmauerūt martyres, ſufficiat dicere ita doctus ſum.* Our Lord taught ſo, the apoſtles ſo preched, our fathers obſerued the ſame, the holy martyrs haue ſealed it, It is ſufficient for me to ſay: ſo was I taught. O Lord, that this ſimple ſincere fidelitie might once take place againe in oure daies, for the coomforte of the poore faithfull flocke, that are nowe ſo burdened with queſtions of infidelitye, that
the

In homil
contra Sabellian.
Athan: ad
Epiſtetum.

thē ſely ſimples ſoules cā not tell howe
 to turne theime ſelues, nor finde mea-
 nes to kepe theire faithe inuiolated, in
 ſuch a multitude of miſbeleuers. Which
 I ſurely hope the earneſt and pitiful pra-
 iers of ſo many good men that doo be-
 waile this miſerie, ſhall at lengthe af-
 ter due pooniſhment of oure finnes ob-
 teyne at goddes gratiouſe handes. But
 what ſhifte doo the aduerſaries here ma-
 ke, with this euidēt teſtimonie of this
 ſo auncient a writer? mary ſir they inde-
 uoure with all theire mighte, to robbe
 this excellent auncient aud diuine wri-
 ter of all his workes, which haue borne
 the title of his name euer ſithe theye
 were writē: which chalēge theire own
 author by that graue ſtile that no other
 man, as the ſkilfull in that language
 doo teſtifie, coulde euer lightly atteyne
 vnto: which ſo fauore of the antiquity,
 and the apoſtolike ſpirit, that thowe
 woulde deeme theyme to be indited by
 ſum of the cōtinuall hearers of Chriſte
 Ieſus. But it were vaine to ſtand in con-
 ten-

*Ita Snidas
 teſtatur*

OF PRAYER OF THE

tention for this matter, for we shoulde neuer haue ende, if we should be put to proue that euery man made the bookes which be extant in his name : it weere to muche miscredit of antiquitie , and vncertainty of all thinges. Allthoughe this mannes workes haue bene bothe named, and certeyne sentēcies alleaged oute of theyme , by most auncient doctōrs and councelles. With whome, the aduersaries yf they list be busie , shall wrestle, for I will seeke oute as my purpose was , whether in other times and vsageis of celebration, this kind memoriall of the deade, hath not bene kept. S. Cipriane shal not be called to recorde for the Church of Aphrike or Carthage , bicause we hearde his iudgement before : who plainely cōmaunding the priestes vnder his iurisdiction not to celebrate for certeyne notoriouse offenders , geueth vs to witte , that of right and custom it belonged in his prouince to others that, passed hense in obedience and pietye. The which was continued

*Origen
Athan.
Damasen.
Nicenium.2*

Epi.9.li.1

ned in that parte of the worlde till Augustines time, being about . C C . yeares after him. Thus breffely he telleth yow the practise of his Church .

*De cura pro
mortuis. et
alibi sepe.*

In precibus sacerdotis quæ domino deo ad eius altare funduntur, locum suum habet etiam cōmendatio animarum. In the prayers of the priest, which are made to oure Lorde God at his altare, the commendation of the departed hathe a place. Nowe for the greeke Churchies and the easte, S. Chrysostom and Basill in theire Masses (for so nowe the worde lyurgia is vsed of all the diuine writers, and so Erasmus translateth it, and so it muste needes be taken) beare sufficiēt witnesse of the Apostolike traditiō in this point.

For in S. Chrysostoms seruice thus the prayer is made for the deade: Remē-

*Lyurgia
Chrysost.*

bre good Lorde oure spirituall father and all the brotherhoodde in Christe, and all those that are departed hense in faithe, oure fathers and oure bretherne &c. And agayne in the same

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Masse afterwarde, thus he praythe:
 Remembre all those, good Lorde,
 which haue taken their slepe in the
 hope of resurrection, and liewe euerla-
 stinge: Cause them to take rest, wher
 the lighte of thy countenance is she-
 wed. In S. Basilles Masse which the Sy-
 rians vse, ther is also prayers for the de-
 parted: in which the minister desireth
 God to remembre all theime which be
 passed oute of this worlde: and that he
 woulde refreshethem in his holy ta-
 bernacle, safely leade theime through
 the horrible and fearefull dwellinges,
 and place theime in quiet and ioyfull
 abydinge: that he would deliuer them
 from the lande of darkenesse, trouble,
 and sorowe: that he entre not in to
 iudgement with theime, finallye that
 he woulde mercifully remitte and par-
 don, what so euer they committed
 throughe

Lyurgia
 Basilis.

throughe the vesture of the fleshe,
that was woorthye punishment. This
prayer was pithie, and toucheth the
placies of poonishment and purgation
in the next liefse,

So there is extant an other ordre of
diuine seruice and Celebration of the
communion, called the general Canon, *vniversalis*
vsed in *Æthiopia*: which lately with the *Canon.*
rest was set forthe in latine: in that so
generall an vsage, there is supplication
made to God for the soules also. Re-
membere Lord (saith the minister) all
those which are a slepe, and rest in the
faith of Christe, place their soules,
we besiche the, in the bosom of oure
fathers Abraham, Isaac, and Iacob.

So likewise in the seruice of the Arme- *Lyturgia*
nians, consonant for the most parte to *Ameniorā.*
the greeke vsage, after supplication in
the time of the holy oblation for the
lyuinge, streght way praers be deuour-
ly made for the deade. First the deacon

Ff 2 saith

OF PRAYER FOR THE

saith. *Rogate dominum pro animabus quæ
requiescunt in pace, inprimis episcoporum hic
quiescentium.* That is to say: pray vnto
oure Lorde for the soules which rest in
peace, namely and before al other, for
the Bishoppes resting in this place. And
thé he prayeth thus: *Remembre Lord
and haue mercy, and shewe thy fauou-
rable grace to all the soules deceased,
pacifie and illuminate theime, adioyne
theime to the company of holy sanctes
in heauē, and make theime woorthy of
thy loue.* But S. Ambrose in his præ-
paratory prayer towards the holy obla-
tion, geueth vs an excellent token of
his churchies faith, and a singulare exā-
ple to folowe in the time of the dread-
full misteries, when we remembre oure
frindes departed: thus he saith. *Roga-
mus te sancte pater, pro spiritibus fideiū de-
functorū, vt sit illis salus aeterna ac perpetua
sanitas, gaudium & refrigerium sempiter-
num, hoc magnum pietatis sacramentum.
domine Deus meus sit illis hodie magnum &
plenum*

*In prima
prece præ-
paratoria
ad missam.*

plenum gaudium de te pane viuo & vero qui de cælo descendisti, & das vitam mundo: de carne sancta & benedicta, agni videlicet immaculati, qui tollis peccatū mundi: & potare de fonte pietatis tuæ, qui per lanceam militis de latere emanauit crucifixi Christi, domini nostri,

A notable
solemne
prayer of
S. Ambro-
se for the
soules de-
parted.

ut consolati exultent in laude & gloria tuā sancta. This in englishe: we beleeche the most holy father for the soules of al faithefull departed, that this highe and greate sacrament of piety, may be vnto theime helthe and salftry for euer, ioye, release, and perpetuall refresshinge: O my Lorde God geue theime this daye greate and perfect comforte of thee, which arte the bread that came downe from heauen, and geuest liefse to the worlde. Let them take ioye of thy holy and blessed flesh, that is to say of the lambe that takethe a waie the sinnes of the world. Geue them to drinke of the springe of thy piety, which by the prick of the souldiers speare, did abundantly isshue out of the side of oure sauour Christe and lorde crucified, that they

OF PRAYER FOR THE

being so comforted, may reioyse in thy laude and glory euerlastinglie. To be briefe, al the Christian world agreeing, as Isidorus saithe, vpon one waie for the celebratiō of diuine mysteries, makethe intercessiō for the faithfull departed, that by the blessed sacrifice, they may obtaine pardon and remission of their sinnes.

*De ecclesi.
officijs li. i.
Cap. 15.*

For I assure the good reader, that all realmes which nowe by Goddes grace are in true faithe, and their Christiani-ty continuing, or elles before haue bene, and nowe by schisme do forsake the same, that all those nations as they receiued one faithe, so in substance they haue euer agreede vniformely in ordre of seruice, which they receiued at their first conuersion from the waie of gentilitie, by the good prouision of suche, as wrought vnder God in their happy turne to the Christian faithe, and religion. The same men that brought in the faith of Iesus, with all brought in, this way of worshipping Christe in the same

same faithe, take away then this ordre of worship, and solempne supplication which they planted, thowe must needes ouerthrowe the faithe whiche they taught also. This I say was euer fownd, in the celebration of the fearefull mysterie of Christes body an bloode, besides the oblatiō of that holy host for the quick and dead, both namely for certayne, and generally for all departed in Christe, a solemne praier and supplication. Which no doubt Christ instituted at his last supper, which the holy goste afterward secretly suggested to the Apostles, whiche they againe faithfully deliuered to the nations conuerted by their preaching, and to diuerse of their owne disciples: by whom the same was deriued downe to our daies, taught in all natiōs, and carefully practised of al people. Whereof we haue worthy witnessies for all contries almost. For so the godly doctors Tertuliā, Cypriā, Augustin, both taught and worshipped in Afrike, the same doothe Hierō and Dama-

OF PRAYER FOR THE
scene in Syria, Origen and Athanasius
in Egypte. Denyse the auncient, and
Bernarde in Fraunce, Chrysostome in
in Thrase, Basil and his bretherne in
Cappadocia, Ambrose and Gregory the
greate in Italy, Augustine oure Apostle
and Bede in oure contrie of England:
with the rest of all nations baptized,
whome I named before, and might doo
yet a numbre: what shoulde I say a num-
bre? all that euer were cownted Catho-
likes since the beginning, were of the
same sense in that cause. And to name
the residew where these do not serue, it
were lost labour. For whome they can
not moue, I can not tell what may per-
swade him in any matter. Or if he dare
not bestowe his credet on these mens
doinges, whome may he safely trust?
Yf the communion and faithfull fe-
lowship, of so many godly and gracious
men so vniformely consentinge bothe
in the teaching and practising of this
matter, can not sattell and quiet a man-
nes conscience, who can appeace his
dis-

disquieted vnstedfast minde and cogitation? If in the construing of Goddes worde and scriptures, so many of suche graue idgement, of so approued wisdom, of so passing learning, of such earnest studye in triall of the truethe, of so vertuous a liefe, of so heauenly a gifte and grace in the expounding of Goddes worde, may not be falsely folowed in this oure searche, whome should we folowe, or to whome shoulde the simple addicte theime selues, in so greate a turmoyle of learned men: one sort craking so fast of scripture, and the other sort, when the matter commes to triall, alleaging so many, with so auncient and graue testimony for the true meaninge of the same? to which I say, is it wisdom to geue cōsent and credet? yf not to suche as faithfully bothe folowe and recite the scripture withe the agreement of the worlde for the true sense thereof. S. Augustine writing against Parmenianus the Donatiste, much wonderethe in that cleare light of truethe and the

*Lib. 2. cap.
3. contra e-
pistolam
Parmenia-
ni.*

OF PRAYER FOR THE
Churchies doctrine, the heretikes coul-
de be blinde, or not see the euidence of
that, whiche all tbe worlde but theime
selues sawe. And in many placies he rea-
keneth the most horrible poonishment
in the world, to be the cæcity and blind-
nesse which God stricketh the stubbor-
ne mannes hearte with all, in forsaking
the feloweship of the Churches chil-
drē. But he that cōsidereth the proceſſe
of oure cause, may a thowſand times
more maruaile and feare Goddes heuy
iudgemēt, in the blinding of the disobe-
diēt mennes heartes and ſensies for sin-
ne. If they theyme selues were of their
consciencies examined, what elles they
would wiſſhe for the triall of any doub-
te, I am ſure they coulde name no one
pointe, nor any meanes in the worlde,
which our cause woulde not ſuffer and
admitte. For by what waye ſo euer, any
true the in Goddes Church was ſeue-
rally in the auncient times auouched
againſt the aduerſary heretike, I am ſure
we haue the ſame with the aduauntage.

And

And for this last point of prayers in the Massies of all nations, it is so euident, that no man can gaine saye it: and so generally pactised, that the vsage of praying coulde in no matter euer so clearly set owte the certaintie of oure beliefe, as in this.

The hæretikes of oure tyme and contry, be yet further vrged vvith the practise of praiers for the deceased, their contrary communion is compared vvith the oulde vsage of Celebration: They are ashamed of the firste originall of their Christian faith, they are vveery of their ovvne seruice, they are kepte in ordre by the vvifdom of the Ciuile magistrates, and are forced flatly to refuse all the doctors.

Cap. 12.



He chiefe argument, that the Church of god vsed in oulde tyme against Pelagius thenimy of goddes grace, was this: that at the holy altare the Priest praied to god, for to conuert heretikes and infidiles to the faith, and euell liuers

OF PRAYER FOR THE

uers wicked conuersation to vertue and honesty: the which prayers had bene to no purpose, if the grace of God had not borne the principall stroke in the chaunging of mānes harte. But being assured of this as a groude, that the prayer of the Priest in the whole Churches name at the altare, can not but beare singulare strenghte and truethe, it is necessarily cōcluded, that seeing the publike minister so praieth, that we must needes beleue, that God hathe mannes hearte in his hand, and may turne it to the beliefe of his worde, or loue of his will, as he liketh and listeth: not withstanding the perfect freedom of mānes wil, which by goddes grace is neuer perished, but alwaied perfected. And in this assured foundation of the publike prayers, S. Augustine who then was the souldier of grace, so triumphed against one Vitalis a Pelagiā, that he ringeth him this peale. *Exerce contra orationes ecclesie disputationes tuas, & quando audis sacerdotem dei ad altare exhortantem populum*

*populum dei orare pro incredulis, subsanna
 pias voces ecclesie, & dic te non facere quod
 hortatur: & homo in Carthaginiensi crudelius
 ecclesia, etiam beatissimi Cypriani librum* Epist.
107.
contra Vi-
tal.
de oratione dominica condemna.

Holde on felowe, exercise thy contentious
 taulke against the vsuall praiers of god-
 des Church, and when thoue hearest
 the Priest of God at is altare exhort the
 people to pray for the misbeleuers, scoffe
 at the holie wordes, and make him an-
 swer, thou wilt not pray as he biddes
 the: And being broght vppe in the
 Church of Carthage, condemne with
 all, S. Cyprians worke vpon oure Lor-
 des praier, wherein he teacheth the same.
 I tary now the longer on this point,
 that thoue maist learne to kepe an hæ-
 retike at the bay: and to fasten thy stro-
 ke so surely vpon him, that which way
 so euer he shift, he shall beare thy blo-
 we vpon his neck and shoulders. It is not
 for oure cause taken in hand, that I no-
 we so muche tranell, for that is longe
 sith made sure enoghe, for all the diuels

OF PRAYER FOR THE
in hell, or their followers in earth. But
I would in this one example of praying
for the dead, give the studious a taste
of all such waies, as the truth of all
other points in controversy, may be
both surely defended, and so plainly
proved and upholden, that the aduersary
shall not be able to say bawf vnto any
one of the least of all the grounds,
whereupon Goddes truth standeth.
Handling then our good men as
S. Augustine did the like, say to them
me boldly: that the same Church
which exhorteth the people to pray
for the misbelievers, dooeth give vs
example to pray for the soules departed:
Vitalis and Pelagius were heretikes for
withstanding the one, they must needs
be as very heretikes for refusing the
other. It was the greatest extremitie that
Pelagius could be driuen to by force of
Augustines argument, to mocke at the
priests prayer made at goddes altare,
and that which then was to foule an
absurditye for those faulse teachers, can it
be

be borne out of oures withe honestie?
 Vitalis the Pelagian had a foule foyle
 by S. Augustine, when he charged him
 with the contempt of S. Cyprians autho-
 ritye Bisshoppe of Carthage, being him
 selfe a chield of the same Church: And
 shall they go away so smouthly nowe
 adaies, not only with contempt of thei-
 re own Englishe patrons and Apostles,
 but with impudent deniall of al the do-
 ctors at once, that euer were gydes of
 goddes Church sith Christes faithe
 was taught? It was of Augustine couēted
 a singulare arrogācy not to praie in that
 forme as goddes church and ministers
 at the altare both praie theim selues, and
 exhorte other to pray: and shal it be such
 praise for our preachers to erecte a newe
 seruice to be checke mate with the oul-
 de, to cōtroele the rites and vsage of so-
 lempne supplication in all coontries
 Christianed, and withe the true woor-
 ship to banishe together our fathers fai-
 the? I would learne by what Churchies
 example they haue lette oute of their
 newe

128
I gesse it
was M.
Pilking
ton of
Duresm.

OF PRAYER FOR THE
newe fangled phantasticall seruice, the
offering and praying for the departed.
One of theyme was so inpudent, to say
in an open booke that the lyturgies of
the fathers made all against the Catho-
likes, and for the proufe of their faulse
assertions. Where in sir I pray yow tel-
me? I would call yowe by your name, if
I knowe who you were. there you were
ashamed of yowr own name, therfor ye
shal lacke the glory of your assertiō. But
who so euer yow be, I pray yowe what
affinitie betwixt their office of celebra-
tiō and yours, doo yow finde? they offer
the holy hoste, they worship it, they
shewe it, they pray vnto it, which of all
these doo yowe? they blesse it withe
the signe of the holy crosse, they pra-
ctise the action vpon an altare, how wel
folowe yowe these? they pray for the
deade, they make inuocatiō solempne-
ly to sanctes, they ioyne with all catho-
like churcheis in the worlde, where
is your cause here amēded, or oures not
plainely proued? If their seruice like
yowe

yowe so well, or at least better then S. Gregories Masse, yowe might withe more honestie haue cosed for any one of them, then haue forged a newe one of your owne: which in deede is directly repugnaunt to all other rites in the Christian worlde. Which yow may wel terme the seruice of contradiction and damnation, as one that nether communiceth with the sanctes in heauen, with the soules in purgatory, nor with the faithfull a liue. And being ashamed of the Latine Church, yow chalenge an other origine of faith owt of the East parte: as thoughe your matter wer wel amended, if yowe might shake of that faithe and worship which oure contrie in her conuersion first receiued; and in which till this day she hathe happely lyued, and make the heade of oure holy tradition vncertaine, by referring vs vnto an vnknownen origine. Euery mā in the primitiue churche counted the spring of his faith more pure, and agreeable deal more cleare, if he could ageinst

OF PRAYER FOR THE
 an heretike declare by good testimony
 that his beliefe did at lengthe by iust
 counte, faule into the Romane church.
 So dothe Irenæus against the Valenti-
 nians, so doothe Cyprian against the
 Nouatiās, so doth Tertulian and Vin-
 centius against all heretikes, so doothe
 Augustin and Opratus against the Do-
 natistes, so dothe *Hierom* and all the
 reste, against the Arians. All these
 thought they had a greate vauntage,
 if they cowlde by plaine accompt proue
 against an heretike that theire doctrine
 it shued from the bishop of Rome. Go
 whether thou wilt (saith Tertulian)
 and thou shalt finde sum apostolik seat
 to instruct thy conscience: thou hast
 harde by the Philippos, or Ephesus, or
 Rome, and there lo fetch we the au-
 thority of oure faith. S. Augustine that
 knewe best howe to fetch an heretike
 ouer the coles, vrgethe him euer to re-
 duce his doctrine to sum bishop of Ro-
 me: whē he had him once at that strait,
 then lo, he goethe throughe the whole
 ranke

*De prescri.
 aduers.
 hereti.*

Epist. 165

ranke of holy Bishoppes by name, to the
 nôber of xlty wel neare. Bring me once
 an euident declaration that your faithe
 isshued from any one bishoppe of that
 sea, and then yowe may passe throwe
 the longe lyne of that succession with
 owte bracke, or any rupture in the
 world. I could make accompt (saith Ire-
 nezus) of many successions of Apostolik
 churches: but that were to longe, onely
 Rome shal serue, that is the greatest, the
 auncientst, and best knowne, and by the
 tradition of that churche *confundimus*
omnes eos, we vterly confownde all hæ-
 retikes. It is a straunge thing, that the
 fathers hauing store of Apostolike suc-
 cessions, did euer chuese owte for the
 warrant of their faithe from emongest
 the rest, the Roman seate: And nowe
 when ther is no apostolike churche le-
 fte in the whole world but it, that they
 will seeke to churchies wherof there
 is nether certaynty, nor successi-
 on: when by plaine open dealing we
 may reduce, and most needes referre our

Lib. 3. ca. 3

Note.

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faithe to that, which was euer of all o-
ther most farre from faulshood. Bring
my faithe once to S. Gregory, and the
very streame shall driue me to S. Peter
and Paule, maugre al theire beardes. In
which ordre of Bishops, finde me one
that setforthe by decree any practise of
contrary doctrine, to that which is next
prædecessor did before him mayteine,
and I will go seeke with the stray, a new
moothe Church to fownde my faith
vpon. Yf all be in this succession false
and fownde, what a folly wer it to for-
sake oure owne mother, and springe of
our beliefe, to seeke other which haue
often erred when they stode, and now
be almost wholly decaide. But yet it is
wisdom for false teachers with all force
to flie from so greate light, as may arise
to the trueth by the recognising of that
fownd succession, and going the iuste
contrarye way from the olde doctors
faithe, it is not to be thought straunge,
that they directly seeke to ouer throwe
that bulwarck, which they euer leaned
vnto

vnto in the stormes of schisme and hæ-
 resie. The shrewes doo knowe full wel
 the might of truethe in that seate and
 succession, to haue beaten downe all
 their forefathers, the hæretikes of all
 agies. They feare their faule, whose
 steppes they follow. They vtter muche
 malice, and tormēt them selfe in euery
 sermō in vaine: that Church feeleth no
 fore, but in sorow of cōpassion towards
 her forsakers: she hath bidden greater
 stormes thē this, first by tyrauntes, then
 by hæretikes, last and most by the euill
 liefe of her own Bishoppes. In al which
 she yet standethe, and euer riseth to ho-
 nour, as she is most impugned. Their
 own preaching hath singularly opened
 the might of god in the defenle of that
 seate of vnity. When they first began to
 touche and taunte the Pope in euery
 sermon, in euery playe, in booke and
 balate, men that before liuing in faith-
 full simplicitie much medled not with
 his matters, nor often hearde of his
 name, began streight vppon theyre

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busy ralinge, to conceiue by reasonable discretion, that there lay sum greate grownde of matter and weght of trueth vpon that point which they cowlde not digest in so many yeres bawling and barking at his name: thei saw the Pope euer in their way, neuer owt of their mouth, and they doubted not but that singular hatred grew vpō sum greate importāce: and so admoneshed luckely by the aduersaries, they sought the bottō of that perfecte and deepe hatered, and fownde that it was the owld sore of the Arians, and disease of the Donatistes, and common to all haretikes: they perceiued by S. Cyprian that the first attempte of suche men, was to driue away the pasture, that they might with owte resistance deuoure and destroie the flock. And which was the pricke of all theire endeoures, to take frō vs the acknowledging of the greate and singulare benefite of oure conuersion to the faith: that in stopping the heade of that conducthe, and plentifull well of our faith, they

*De simpli-
cit. prelato-
rum.*

they might in heate of contention and
 hæresi, easely drie vpp the whole ishue
 therof. And this earnest cōsideratiō cau-
 seth many at this daie to forsake their
 hæresies: and to be agreeate deale moe at
 this time, which know the trueth of this
 matter, then when they began first to
 preache therof. But I wil not presse the
 ouerfore: suppose I graunte them that
 which they woulde so gladly winne:
 that we hadde not oure faithe first frō
 Rome, thoughe it be as false, as God is
 true. But suppose it were not so, and I
 geue yowe leaue to father your faithe
 where yow will. Yf it be not vpon La-
 timer (whome a foulishe felowe, in
 the booke of conference betwixte La-
 tymer and Ridley, termeth thenglishe
 Apostle: as one more worthye of that
 name (as he saith) then Augustine, but
 elles where yowe wil: and when yowe
 haue doone, proue me that your moo-
 ther Church prayeth not for the de-
 parted in her masse and solempne ser-
 uice, and yowe shall be exalted vpp for

By hæreti-
 kes
 preaching
 many are
 become
 catholi-
 kes.

OF PRAYER FOR THE

euver. And at your next chaunge frame your newe communion after that ould vsage on goddes blessing; If yow can find any forme of celebration farre enough from oures, followe it and spare not

Oure Masse is alone
vwith the
Masses of
all other
coountries
and times

But I am sure, yowe shall neuer be hable to fynde any ould seruice in the worlde fit for your newe diet. They be all to muche lyke oure Masse for your purpose, as in deede alone in euery pointe of importaunce with oures. As the Churchies to whome they belonged, perfectly before their decay, in faithe and vnity agreed with oures. I am sure whē yow can not like your own communion, ye would not be pleased with one of an others making. But another yowe muste needes haue, and further yowe must go from vs, walke forward yow will to the extreme ende off heresie, and vtter denyinge of Christianitye. All the worlde can not stoppe yowe faulling from the hill of Goddes Church, tyll yowe coome in the
bot-

bottomlesse pit of hell. I would be lo-
 the to sclaunder theime withe the bru-
 te of the worlde, whiche thoughte it be
 in euery mas mouth, that they like not
 this communion, yet vpon that rumour
 I would not haue sayd so farre, but that
 they haue vttered their owne meaning,
 in a treatise of theire owne making, in
 these wordes : *In mariage as in all oher*
things beside, we are but to muche like vnto
theim : that is our fault generally that we
differ not more from theime in all oure mini-
sterie. These wordes vtter theyre greefe
 that they can got no forther from vs
 in theyre seruice: and that yowe be not
 deceiued, the author of this booke whe-
 re this complainte is made, knowethe
 well the meaning of his felowes herin,
 and howe gladde they woulde be shif-
 ting forward. They sit on thornes til
 they be dooing wythe a newe gife. It is
 no worse man then the B. of Duresme
 that taketh coulde in so longe a stand
 of theire communion. My simple head
 could not deuise how they might pos-
 sibly

Ageynste
 the Che-
 ster man.

OF PRAYER FOR THE

sibly go forward, and kepe theime with in any bond of Cbristianity. What they caste in their braine for their further proceeding I can not tell, the serpent is futtle, and oure finnes be greate.

I muche maruaill not nowe, to see the temporall Magistrates of their wisdoms, to hedge these mens wantonnesse in all their ordre of lyfe: for they are so dronken and drowned in haresie, that they haue no sense of common reason. What a doo had the magistrates to make these wylde men go in priestelyke apparell, to kepe their Rotchettes, to obserue sum steppe of antiquitye in their maners? Howe they were driuen to tempre their lustes in prouision for sum ordrelly choise of their wyeues: that seeing theyme haue no respecte on what woomen they light, that by iusticies of peace yet, they might be bestowed, iff not well, yet with their lesse dishonestie, vpon persons not openly infamous. Suche felowes are more fit to be gouerned, then to beare rule
ouer

Lookethe
Iniunctio
for the
marriage
of priestes
and other
thinges.

ouer other: in whome withe owte constraint youe shall nether finde comlynesse in maners, ordre in lief, nor cōstancy in religion. God of his mercye geue theime sum light to see their own misery, and the spirite of humilitie to subiect theime selues in tyme to goddes Church, that is so careful ouer theym, thoughe to their owne great harme, they so deadly hate her. They cā shoue no cause in the worlde, why they nede in any one pointe of al those whiche at this day be in cōtrouersie betwixt theyme and their owne moother, rather to credet their owne phantasies, then her graue authoritye: which onely with out farther quæstioning, with obediēt children makethe more, then all argument or eloquence of man, in the earthe. And for suche as may for their simplicitie be sone deceiued by folowinge other mens errors, with whom the names of doctors, or the onely bare bragge of scrptures, are as good as the allegation of placies: Let them aske of their

The yongers must thus pole their maisters.

OF PRAYER FOR THE

teachers howe they can shifte theime
selfe when they see the practise of god-
des churche generally so plaine for all
Catholike assertions, as for the article
of praying for the dead, emongst many
other the like, is nowe before proued.
Call vpon them, and aske them in ear-
nest, because it lieth vpon thy saluation,
whether thoue muste geue any credet
to the perpetuall agreement and con-
sent of all auncient doctors? If they saye
yea: desire theime to answer first to all
these placies, so euidently confirming
oure purpose, that they can not abyde
any clowde or couer of mannes suttel-
tye, for theire shifiting to any forged
sense. If they can not, yet let theime al-
leage sum place of any auncient writer
theime selues, whiche doo expressely de-
nye purgatory or praiers for the deade:
as we for they confirming thereof ha-
ue doone in plaine termes with owte
craffe or colour many. If they be not ab-
le to doo so much, yet go further withe
theime: aske they me whether they haue
any

any expresse wordes in scripture that denie praiers to be proffitable for the dead, not by a fonde gesse of their own heades, corrupt cōsciencies, or præiudicate mindes, expounded to that prupose, but I say by expresse wordes: or at least (which is liberty enoughe) expounded for that meaning by any one man of all the antiquitie. If they can alleage thee but one worde of scripture construed of any one, I say in all agies, to confirme their vnderstanding to be currant, and not framed for their phantasy, to serue the necessity of their cause, be bould to folow them. I would not put theime to the paines to make discourse throughowte all agies, churches, tymes, and doctors, as we haue doone: but onely let theime to kepe their credet and scholars, and to saue their honesties, bring but one or two of all that euer wrote in the compasse of Goddes Church, and thowe maiste with lesse daunger, and better reason, folowe their doctrine, But there is no one suche

OF PRAYER FOR THE

che place, I assure the good reader, neither in scripture, doctour, nor councell, nor contrye, nor age sith the world began. I wil go so farre in this point: where ther was euer stepp of any true worship of God, there was praier fownd for the dead also. They can not shewe me any forme of ministration in the Christian worlde, that was approued, whiche hath it not expressely: if it be knowne that it was in deede the seruice of any auncient Church, not corrupted by theime selues. The same I dare be bould to auouche for the lawe of nature, and Moises, bicause it is proued already. All theire bragging of the example of the primitiue Church, the massies of other contryes, of the doctors, of the scriptures, of the councelles, is but an vntolerable delusiō and abuse of the simplicity of such, as be not skilfull in the authors whome they name. For when the matter comes to an issue, when they be harde houlden, ether in this or in any other matter: the the doctors (whome

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me they chalenged before the simple
 for their partakers) were but men, then
 they might erre, then they haue lear-
 ned onely to credit the holy scriptures,
 then there is nothing but goddes wor-
 de and booke with theime: which elles
 full faine would haue the doctors con-
 sent, out of whome it were but a meane
 place which they would not alleage for
 their purpose, if it might be fownde.

Then if deniall of all the doctors iudge-
 ments serue not their turne, *In accusa-*

tionem ipsarum scripturarũ conuertuntur:
 they will not stick bowldely to condẽ-
 ne the holy scriptures with all. But if

*Irenaus
 Lib. 3. cã.*

yowe thinke that I feare of theyme,
 yowe shall see what shameful shiftes the
 maisters and captaines of the contrary
 assertion haue deuised for the defense
 of theime selues: I dare say if the studi-
 ous be but any whit indifferẽt, he will
 leaue their schoole for euer. The chiefe
 Capitane of all these contentious hea-
 des, lyke an ynshamefast childe, affir-
 me the that the doctors praised and fo-
 lowed

OF PRAYER FOR THE
owed the common errours of the ignorant people, in allmose and praiers for the departed.

*In confes-
sione VVit-
tenber.*

*In Apolo-
gia.*

*Instit.
de Cæna.*

Brentius answerethe, that Tertulian making mentiõ of yearly oblations for the deceased, tooke his error of the hethen vsage of the gentility. And Augustin (he saithe) affirmed purgatory, praiers, and almose for theime, for thasfiance that he had in mennes merites towardes the remission of sinnes. Melancthon (as thoughe he were no man that might erre him selfe) saithe the doctors were mē, and discented emongest theime selues. As for the vsage of any celebratiõ in the world, what rounge cā it haue with these champions, when Calvin cōfesseth in plaine termes, that the celebration of the Sacrament hath bene contaminated euen in a maner sithe the apostles tyme, and first planting of our religion? and to reduce it to the puritie againe, the man frames a newe one of his owne: so farre from superstitiõ, that it hath no steppe of religion

ligion or true woorship of God. But well, the worde of God it yet safe with theyme, there a man may houlde theyme. No surely: they are as faulsy with the very scripture it selfe; when so euer it makethe against theime. Brentius before named, is not ashamed to saye that he pardoneth the author of the Machabeis of his error and ignorace. And that thowe may see the perfect image of a prowde hæretike, Caluine saith thus: as for the booke of the Machabeis I will not vouchsafe to make answer to it. Mercifull God what faithfull heart or eare coulde abide these blasphemous tonges? who of vntolerable arrogancy doo so deface the examples and doctrine, not onely of the pillars of the whole Christian Church, whome they impudently forlacke of a more reasonable answer, condemne not onely of simple ignorance and error in this point, with the residue of the whole faythfull people, which surely is ouer muche to say of.

OF PRAYER FOR THE

suche lerned and godly men as they were, but also of wilfull error and superstition, in bearing and maintenaunce of the common ignoration, and ethnike persuation of the worlde in their daies: and following the heathen vsage of the gentilitie. And yet not content therewith, these lying maisters of their meere mercy be cōtent to offer a pardon to the author of that booke for his error, which booke the whole catholike Church of God throughe oute Christiandom taketh for canonically scripture. Which arrogancy and passing bowldnesse, although I perswade myselfe no vertuous man will in theyme allowe, sith they nowe being put to theyre shiftes, vtterly doo condemne those fathers, whose names with great ostentation they often to the simple repeate to make theyme suppose they be not without scripture or doctors for the proufe of their wilfull heresies, yet euē the very answer it selfe which they imagine herin to disgrace the doctors: and

and delude the ignoraunt, is contrary to it selfe in sundry points. For they one while affirme that S. Augustine and others allowed that erreure which the people by their superstitious deuotion hadde before theyre tyme broght in to the prayers of the Churche: and an other while, that Iudas Machabæus did institute it, who was before these authors diuers hundereths of yeares: and sumwhile that they borrowed it of the gentilitie, all which pointes be repugnant eche to other. For nether could that begin in oure Christian doctors dayes, which was vsed before Christes birthe: nether neede they to borrowe it of the heathen which was in estimation and prayled emongest the Iewes.

That the prayng for the dead vvas appointed to be had in the holy sacrifice, by the Apostles comaundement and præscription: And that our doctors by the maiesty of theyr name, beare dovvne oure light aduersaries.

Cap. 13.

OF PRAYER FOR THE



Vt that this falshood
may better appeare in
these men, we will by
good testimony trye
owte, when and by
whome, the oblation

and sacrifice with other ordinarie relie-
fes of the departed were so vniformely
vsed throughe the Christian world: as
like wise it shall be profitable to consi-
der, who were the first authors of the
contrary opinions. And that the holy-
gost by the apostles owne preaching
and præscription, was the first author of
this solempne supplication in massies
of all vsages for the departed, I might
first proue by this general rule of S. Au-
gustine: *Quod vniuersa tenet ecclesia, nec
concilijs institutū sed semper retentum est, nō
nisi auctoritate apostolica traditū rectissime
credimus.* that which the whole Church
obserueth, and hath allwaies so bene
kept, being not instituted by any coun-
cell, it can not otherwise be had, but by
thapostles authoritie and traditiō. And

so by

*Epistol. ad
Ianuar. et
de Baptis.
contra
donatist.
Lib. 4.
Cap. 24.*

so by the like saing of Leo the greate.

*Dubitandum non est, quicquid in ecclesia
in consuetudinem est deuotionis retentum,*

de traditione apostolica, & de S. spiritus pro-

dire doctrina. It can not be doubted, but
that what so euer is in the Church by
generall custom of deuotion kept and
maintained, it came out of the Apostles
tradition, and doctrine of the holy gost.

But I will seeke with them by certaine
demonstration, and plaine ordre of rea-
son that it must needs so be. Prayinge
for the deade was inuented by no man

fithe the apostles dayes: there can no

one be named by the aduersary, before

whome I can not name an other that

praide for the deade. Let him say wher

he list: this man or that man was the

first that euer praide for the deade in

Christes church: if I can not shewe an

other before him so named, to haue

praide allso, we will take him for the

first author, and then he fully stoppeth

oure course that we can not bring this

obseruation so highe as the Apostles

H h 3 dayes

Sermone.
2. de ieiun-
nio.

A sure
vway to
try the be-
ginning
of any do-
ctrine.

OF PRAYER FOR THE

dayes. But if the aduersary can apoint me owte no time nor person that began this vsage, before which I am not habile to proue it was practised, then they can not let vs but we must needes driue it vpward, to the apostles and Christes owne institution. Yf they answer me, that this viage is crept in to the church sith the Apostles time, though the first author can not be knowne: I wil also prouide, that there no shift shall serue them. Therefore I aske theime whether that man which first preached it, was resisted by the rest of Goddes church which before his preaching believed the contrarie, or no? That is it say, this doctrine of prayng for the deade when it first came in to the church, did any of the true pastors free from the same error, barke like a good sheperd against the beginner of that, which they cownt so greate a corruption of trueth? Or all the Church was corrupted with it on one daye? say what yowe thinke likest in this case, answer with any probability

or reason if yow can. say plainely, was
 oure doctrine euer preached ageinste,
 or neuer? if it neuer wer preached again
 ste, then it neuer began as any noueltye
 or newe doctrine? For it coulde not be
 that the Church being free from that
 doctrine, shoulde streght withe owte
 contradiction allowe that, whiche they
 lyked not before. Howe can any man
 arise in the commonwelth, and bring
 the vtter decay of all the oulde ordres
 whiche he findethe, and erecte vppe
 a newe deuise of his owne, and neuer
 man speake a worde against him, but al
 in one moment allowe and lyke the
 same, and that with owte all recorde by
 memory or monument of any chaung?
 But this thinge is most farre from the
 Churchies and Goddes pastors dili
 gence, that neuer receiued faulse doctri
 ne withoute oppen contradiction, and
 plaine noting the party that firste be
 gan it, as we shall plucke our gentlemē
 by the sleeve a none. All those that haue
 any skyl in the antiquitie, wil beare me

OF PRAYER FOR THE

recorde, that the pastors did neuer houlde their peace when any wolfe did but once open his mouthe againste the sheepe. They can tell, that she did neuer beare the preaching or practise of any faulse and erronious doctrine for one day together. then it must needes consequently folowe, that the doctrine off purgatory and oblation for the departed with still consent of all nations receiued in the Catholyke Church, had no beginning after the firste institution of our faith and woorship of god, but hath ioyned from the firste grownde of oure Christian institution in Christes faith, with that sacrifice and due honour off God which the apostles by the suggestion of the holy gost plated in al nations with the same faith. Thus I make my argumēt: euery faulthood was preached against, and withstood when it is firste entered, but this doctrine of purgatory and praying for the deade being alwaies vsed, was neuer controwled, nor gainsaide in goddes

Note.

des church therfore it is no faulthood,
 nor euer hadd any later institution
 then the Apostles owne prescription.
 But what needes all this a doo? by their
 owne consent we shall drieue this do-
 ctine thirtene c. yeres vpwarde. For so
 neare was Tertulian the Apostles da-
 yes, whome they confesse to haue pra-
 ctised that pointe of oblations for the
 deade. And aske him where he had it
 (for surely he inuented it not him selfe)
 and he appointeth vs to his forfathers:
 he nameth the Apostles for the au-
 thors and fownders therof, as of many
 other things, which he there reakene-
 the beside, that were generally receiued,
 and now be of haretikes likewise con-
 temned. We might yet steppe ij. c. yere
 forwarde, and finde amongst the Apo-
 stles own hearers, the same doctrine bo-
 the allowed and practised, but that they
 will make exception of Dyonysius and
 Clements woorkes (suche shiftes men
 must finde that will defend faulthood)
 Other I wil name, that be owte of thei-
 r

*De corona
militis.*

OF PRAYER FOR THE

re exceptions: Who I thinke as wel for
theire time, knouledge, and credit, as
theyre excellent vertue, bothe can and
wil better tel the origin of that thing,
the authors whereof were more nigh
theyre tyme then oures. If they woulde
beleue S. August, as they often professe
they will, the matter might soone be
ended: but bicause I feare they stand so
muche in the corrupt conceite of their
owne singularitye, that they wil be bold
to reiect him, I shall both lay him to
theire charges and diuerse other of
greater antiquitye, that shall in expresse
words affirme this vsage to com from
the Apostles owne schoole. That ther-
by they may ether acknowleg their er-
rors, or elles by such graue and yncor-
rupt iudgies, be condemned of willfull
malitious blindnesse. Thus S. Augustin
writeth. By the prayers of the holy chur-
che, the profitable sacrifice, and almose
bestowen for the soules departed, oute
of all doubt the decealed be releued, so
that thereby all mighty God may deale
more

Ser. 32. de
ver. Apost.

more mercifully with theime then their sinnes required. For this practise deliuered vnto vs by oure fathers, is obserued vniuerſally in Chriſtes Church, that for ſuche as be departed in the communion of Chriſtes body and bloude, when at the ſacrifice they be orderly named, prayers ſhoulde be made, and the ſame ſacrifice mentyoned to be done for theime. Here, by his wordes, thowe vnderſtandes, that the profit riſing by the prayers or ſacrifice to the departed hath no doubt in it. They wer thorough the worlde vſed, not in the church which they ſay haue bene for ix. C. yeres corrupted by ſuperſtitious ignorance, but in that Church, which oure aduerſaries doo confeſſe, maugre theyre heades, to haue bene holy, Catholyke, and Apoſtolike. And it was not the begun, but receiued by the promiſion of goddes holy ſpिरite, of thapostles; whom he calleth the fathers of our faith. Athanaſius (me thinketh the aduerſary part ſhould quake when I name him) who
was

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was in his daies terrible to the wicked,
odible to hæretikes, and to all vertuous
mē an especial stay in the troblesom ti-
mes of the Church, whose grace was so
great that he abbrigeth our whole faith
in to a brieft psalme called the Crede of
Athanasius: which is beleued of al chri-
stia mē no lesse then the holy scriptures
of the new testament. Who as he right
well knewe howe to defend him selfe
against the wicked Arrians by the do-
ctrine of the Catholike Church, so
he hath left vs in writing howe to arme
oure selues against the like aduersaries
of truethe, with his minde in suche o-
ther points of weighte, as in his dayies
were not doubted of, whiche yet might
faul in question, by the contentious
wittes of many, that can not quiet they-
me selues in the holisom doctryne of
christes church. Emongest other thin-
ges, what this holy mannes mynde was
concerning the vtility and vsage of pra-
yers and sacrifice for the dead, and who
were the institutors thereof, how shalt

howe heare. I will recite but a parte of his heauenly taulke, though the whole make wholly for our purpose. *Allthoughe* (saith this holy doctour) *he that Christianly is hense in faithe departed be hanged in the ayer, and his body vnburied, yet after thy prayiers made to God, sticke not to light lampe and taper at his sepulchre: for these thinges be not only acceptable to God, but are rewarded. For the oyle and waxe be to him as an holocaust or a sacrifice to be consumed by fyere, but that vnbloudy hoste is a propitiation and remission to the partye.*

It may seeme by his wordes, that whē by occasiō of punishmēt, or otherwise any person was vnburied, yet there was made sim hearse or monument where is frendes lighted tapers, as they doo at this daie, and procured the holy Masse, *Hostia incruenta.* which Athanasius calleth the Vnbloudy host or sacrifice, to be celebra-
ted

OF PRAYER FOR THE

ted in his behallfe, for so I take that when he saith that a man being hong in the ayer may haue tapers and Masse at his sepulchre: though sum seeke another meaning, wich may wel stand too, and it skilleth not for our purpose: for so much is plane, that in Athanasius his daies, the sacrifice was called and counted propitiatory euen for the deade. But nowe a litle afterward in the same oration, he instructeth vs for the first authors and institutours of this vsage in the vnbloddy sacrifice, and in the burialles of Christian men. All these holy thinges (saith he) thapostles of Christe, those heuēly preachers and scholars of oure Lorde, the firste orderers of oure sacrifice, charged to be obserued in the memories and anniuersaries of the departed: &c. he calleth the Apostles, *Curatores Sacrificiorum*, as yowe woulde saye, men apointed to take ordre for all thinges pertheyning to the solempne ministerie of the greate and highe ministerie. As in the Psalme, the spiritual go-

uer-

The Apostles be the orderers of oure sacrifice.

Psal. 49.

uernoures are named. *Ordinatores testamēti Dei super sacrificia*: The prouisoours of goddes testament touching the sacrifices. The residewe of his holy wordes thowe may finde in Damascens oration of the departed, where he recyteth bothe the Gregories of the Greeke church, S. Denise and S. Chriostō too: which writers doo rather serue my turne nowe then the Latines, bicause they may put vs out of doubt for the vsage of the Greke, and other Churchies, whiche afterwarde by schisme fell together from the true woorship of God into diuerse errors. That we may knowe, those same contryes vnder the gouernement of these excellent blessed men, to haue obserued the same thinges, which to their owne eternall miserye, and decaye of theyre Church and contries, they afterwarde contemned. For their dissension and diuision bothe in this point and others of no lesse importaunce, hath procured goddes vengeance so muche, that

The end
of schisme.

no-

OF PRAYER FOR THE

nowe they haue almost no churche at
all: as we may haue right good cause to
feare what will becom of vs, that folo-
we theire steppes in such pointes, as in
theime haue duely deserued goddes gre-
uous plages. Amongest other, for that
Chrisostoms authority is exceding gra-
ue, I will lett yowe see his opinion for
the institution of these beneficial relie-
uings of the departeds payn. These be
his wordes: *Let vs sieke out al meanes
whereby we may best helpe our bre-
thern departed, let vs for theire sakes
bestowe the most present remedie, that
is to say almose and oblatiō: for therby
to theyme ensueth greate cōmodtie,
gaine and profett: for it was not rashly
nor withoute greate cause provided,
and to goddes Churche by his disciples
full of wisdom deliuered, and decried,
that in the dreadfull misteries there
should be especial prayers made by the
priest for all those the slepe in faithe.*

For

For it is a singulare benefite to theim.

These wer Chrysostōs wordes, wherby not only the truth of the cause and first authors of the practise be oppened, but that there is wonderfull benefite to the parties for whome praier be so made in the holy sacrifice. The which thing our forefathers well knewe, when they were so earnest after theyre departure to haue a memory at the holy altare. Now adaiēs haresy hathe cākered euē the very deuotiō of catholykes, who allthou- ghe they thinke it to be true that god- des Church teacheth herin, yet the zeale of procuring these meanes is nothing so greate as thimportaunce of the cause requireth. But if they note well those carefull admonitions of all these blessed fathers, they shall perceiue that euery ti- me that Christes holy bloude is repre- sented vnto God in the Masse for the departed, they feele a present benefite and release of their paines: they doo reioyse (saith the holy Athanasius) when the vnbloudy host is offered for them.

*Quest. 34.
ad Ana-
tioch.*

Ii

The

OF PRAYER FOR THE

The owlde fathers to put a difference betwixt the sacrificing of Christes own body vpon the crosse, and the same vpon the altare in the Church, doo lightly terme this way of offering, the vnbloudy sacrifice: and the thinge offered, which is Christes oune blessed body, they call lykewise the host vnbloudie. And Chrysostō neuer putting any doubt of the firste authors of offering for the deade, prouethe that it is exceeding beneficiall to the deceased, bicause the apostles full of goddes spirite and wisdom, woulde elles neuer withe suche care haue commaunded this holy action to be doone for theime. Alasse a lasse for oure deare frendes departed, that they must lacke this comfort: But wo euerlasting to theyme that are the cause of so muche misery. But heare I pray yowe what notable wordes S. Damascen hathe for the vtility and institution of these thinges. *The holy Apostles and disciples* (saith he)

Ibidem.

of

of oure sauour Christe haue decried,
 that in the dread soueraigne, vndefi-
 led, and lyuely Sacraments (so he cau-
 leth the Masse) there shoulde be kept
 a memoriall of those that haue taken
 their slepe in faith: the which ordi-
 nance, vntyll this day without gain-
 sayng or controwlyng, the Apostolike
 and Catholike Church of God, from
 one coast of the wyde worlde to ano-
 ther, hath obserued, and shall religi-
 ously kepe til the worlde haue an end.
 For doubtlesse, these thinges that the
 Christiā religiō which is with out er-
 ror, and free frō faulshod, hath so ma-
 ny ages and worldes continued vnuio-
 lably not with oute vrgent cause, those
 thinges (I say) are not vaine, but profi-
 table to man, acceptable to God,
 and very necessarye for our saluation.
 Thus farre spake the doctor, setting
 furthe not onely his owne mynd, but

The rule
of
truth.

OF PRAYER FOR THE
the faithe of a numbred of the peeres of
goddes Church: wherein to proue this
doctrine to be catholike, he fitly follo-
weth the same way which Vincentius
Lyrinensis gaue vs once for a rule to
trye truethe by. Prouing that it hathe
antiquitie, as a thing that came and ha-
the continued euen from the begin-
nyng of the Christian religion: decla-
ring that it hathe the consent of all na-
tiōs, bicause it is and hath bene practised
throughe owt al the costes and corners
of the wyde world: and last, that it hath
the approbatiō of the wiseist and holi-
est mē that euer were in the Church of
Christ. And more thē all this, that it shal
so cōtinue till thend (though it be for a
time in sum peculiare natiōs omitted)
bicause it is receiued into a parte of that
woorship of God, which in the Church
cā not perishe. And this præscription of
truethe our aduersaries can not auoyde,
but with suche vnseemely dealing as I
trust they them selues now be asha-
med of, as all other reasonable men are.

For

For now let them coome with brasen facies and blasphemous tongues, and say that praier for the deade be vnprofitable, that the rites of the burial be superstitious, that to say the masse and sacrifice to be propitiatory for the soules departed, is iniurious to Christes death, that the doctors praised the errours of the ignorant people of their daies, that they all erred and were deceiued, that the church of Christe hath bene ledde in darke ignorance till these oure daies: let them beltowe these vayne presumptuous wordes where they may take place, for nowe all wise men doo perceiue that all these haue their holy institution by Christe and his Apostles, practised vniuersally in the primitiue Churche, embraced of all godly people, and approued to be wholly consonant to goddes worde by the pillors of Christes churche: who so cōsonantly agree together in this point, as well for the practise and proufe, as for the beginning therof, that to dissent from them and trust

OF PRAYER FOR THE

in these reedes of oure daies were mere
madnesse, that are puffed to and fro with
euery blast of doctrine, that care not
what they say, so that they say not as
other their forefathers sayed, that had
rather then they woulde geue ouer a
singulare opinion of their owne ima-
gination, refuse and denie the authori-
tye of so many notable, wise, auncient,
godly, and well learned fathers, whome
we haue named. Although we haue left
out many of no woorse iudgement,
plainely auouching these thinges to
com in to Christes Church, and
woorship, by the ordinaunce of his ho-
ly Apostles. All which thinges if oure
aduersaries haue redde, then they are in
a most miserable and heuy taking, that
doo withstand an open knowne tru-
the, and as I feare against their owne
consciencies too. Or if they haue not
redde these plaine assertions of all ker-
ned men sithe Christes tyme, then they
are most impudent that so vainely bragge
in a matter whereof they are not skil-
ful

Heretikes
doo
agaynst
their
owne
consciencies

ful. But I trust God wil open their eyes,
 and breake their proud hartes to the
 obedience of his holy Church. Yf the
 authors be past hope, yet their folo-
 wers shall take goodly occasion to for-
 sake suche wicked maisters, and be asha-
 med of all their vndecent dealing, if
 they note and consider with me, that
 the firste preachers of this peruerse opi-
 nion, were suche, that none of all their
 scholares durst euer for shame for the
 profe of their assertion, name their
 owne doctors. And truely a man might
 well meruel why heretikes hauing sum
 that did plainely professe their opini-
 ons, had yet rather picke owte sum
 darke sentence of any one of oure holy
 fathers, whome they knowe to be di-
 rectly against theime, then oute of tho-
 se same doctors of their own, which in
 expresse wordes make for theime. Yow
 shall not lightly heare an heretike that
 denieth praying to sanctes, or houlde-
 th with open breache of holy vowes,
 alleage Iouinianus, or Vigilantius. Nor a

Note

OF PRAYER FOR THE

Sacramentarie, seeke for the autoritye of Berengarius, or Wicleffe, though they be of sum antiquitie, and with out colour plainely doo mainteyne the doctrine that so well lyketh theime. But they will trauell to writhe with plaine iniurie to the author, sum sentence owt of Augustine, or Ambrose, or sum other that by their whole lyfe and practise open theime selues to the worlde to beleue the cōtrary: and al this by sum shewe of wordes for the bearing of their faulse assertions. Marke it well (I saye) in heretikes that they can not for shame of theime selues, euer name any of the plaine auouchers of their owne opinions. The cause is, that the onely vpholding of their opinions made theime infamous to the whole posterity: And if any honoure grewe vnto theime emongest the simple, bicause they lacked not the waies to procure the peoples consent, with admiration of their eloquence, or other plausible and populaire qualities in their daies, yet

true the

Note the
gile of
an hereti
ke,

Note.

truethe folowing tyme, theire fame raised vpon so light causies easely decayd, and the grownde of perpetuall infamie sattled in wise mens heartes by the wickednesse of theire attemptes, remained for a testimony to all posteritye of theire shame and ignominye. And this I speake not onely of the authors of oure common sectes, for they neuer attained to any shade of famous report in theire daies, bicause they coulede deceiue none but simple weemen, but I meane by Arius him selfe, and Pelagius with the lyke, who in theire owne time being of greate æsteme emōgest many whom they deceiued, yet after their death more and more they grew to shame and infamie: so farre, that who so euer were of theire opiniōs afterward, durste not yet for shame vse their name or authority for proufe of their own doctrine. See yow not in our daies how freshe the name of Luther, Caluin, Buser with that rable, was emongest the rude people, whome they had woonne ether wi-

OF PRAYER FOR THE

th speache, or pleasure of licentious doctrine: and lo nowe it decayeth in a maner or their bones be coulde. The peoples senses rauished with the present pleasure of suche as they heard last, lyke theyme so longe as they heare theime, afterwarde their memory remaineth onely to malediction. *Vidi impium superexaltatum & eleuatum sicut Cedros Libani, transiui & ecce non est: quasi inueni & non est inuentus locus eius.* I haue seene

Psal. 36.

the wicked exalted and set vppe as the cedre tree of libanus, I passed by, and loe owt of hand he is no body: I sought him, and his abyding can not be fownde. Who so euer shall seeke for our glorious preachers within this C. yeare, he shall find theime in suche estimation then, as their forefathers be nowe: that is to say, to be vnworthy the naming of their owne adherents, if any of that secte liue and last so longe. For let theime neuer look to com to the infamous fame of Arius, the best of all these secte maisters not worthy to be scholare

to a

to a hundreth of his folowers. Thus
 he is the case of heretikes, liked of foo-
 les when they be alieue, contemned of
 all men whē they are deade. Now in the
 doctors of Goddes Church it is cleane
 contrarie, and no lesse worthy to be
 noted for oure purpose: for their ho-
 noure and estimation rising vpon the
 sure infallible grownde of Goddes
 true the, by yeares and time gathereth
 suche force, that not onely their me-
 morie is in perpetuall benediction be-
 fore God, but their woorkes folowe
 theym in the mindes of their poste-
 rity, to their owne eternall praise, and
 benefite of all their folowers. And
 which is muche more to be wondered
 at, they haue so passed enuy and malice
 of man, that euen those whiche deadly
 hate theym, dare not but praise they-
 me. And suche as mislike their do-
 ctine, and knowe of their owne con-
 science that they be directly ageinste
 them, yet dare not openly charge thei-
 me with the fault hooe, as they doo vs
 gnol their

OF PRAYER FOR THE

theire scholars, but rather (as I sayde) seeke sum sentence owte of theime to helpe theire owne cause, then with theire plaine condemnation of faulshode to refuse their authoritie. S. Augustine busyed much with the Pelagians:, and charged by theime in disputation that he defended the Manicheis doctrine concerning originall sin, for his defense and warraunt, proueth vnto theime that Sancte Ambrose taught the same doctrine that he did, and yet they durste not be so bowlde to call him a Manichie. *Dic huic Ambrosio si audes, quæ mihi tam perulenter obiectas:* Thow heretike (saith he) say the same by S. Ambrose, if thow dare for shame whiche thowe so faulselly and wantonly obiectes to me. Looke I pray yowe, Ambrose was but newe deade when his onely namedid feare the heretike, when other alyue of as good lerning, was contemned of him, and by wordes of reproche charged with the Manichæis sect, who was a wyked man of horrible sectes not long

Lib. 2. cō-
tra Iulian.

long before those dayes. Pelagius owte
of doubt thought no better of Ambrose
and Cyprian deade, the he did of Augu-
stine and Innocentius a liue, bicause
theyre doctrine was all one: but yet the
men departed wer of more authority in
goddes church, then the liuing: of
whose continuance to the ende men
were vncertayne before the proufe the-
reof: and theyre wordes being deade
might easely be wraisted to sum shew of
theyre purpose, when the authority off
the lyuing coulde not admitte any su-
che faulse dealinge, theime selues bea-
ring witnesse of the meaning of their
owne wordes. Well then oure doctou-
res of goddes Church, being all of ho-
ly æstimation and blessed memory, doo
so dase the eyes euen of their owne
aduersaries, that being of the very same
doctrine that we (who by Goddes grace
be membres of the Catholike Church)
be of, yet they are past the malice of
those which like not their dooing and
doctrine, For the heretikes well kno-
wing

OF PRAYER FOR THE

wing them to be the authors, or at the least especiall maintainers of this our assertion of the valewe of prayers and the holy sacrifice for the departed, yet they dare not but clokely reprehende theyme, when they flowe against the poore Catholikes nowe alyue, withe wordes off infinite blasphemye, and sclaunderous reproche.

Therefore I now will call vpon theime with S. Augustines wordes. Coom on all the packe of yow, who so euer is the proudest protestant vpō the earth, call if he dare S. Denise, Sanct Clement, Athanas. Chrysostom, Ambrose Gregory, Bede, we are not ashamed of their names as yowe be of your Maisters, Call these papistes for praying for their frendes, call theime Idolaters, call theime superstitious, call theime enemies of Christes passion: say they be iniurious to his death by prouiding a newe sacrifice for sin: tell theime they inuented Anniuersaries, monthes mindes, and yearly offeringes, for their own gayne: call

call theime masse mungers, call theime
 blynde gydes. No yowe dare not for
 your eares, yowe dare not dispraise ou-
 re heuenly gydes: yowe dare not once
 name your owne. Suche force hath the
 truethe, and such feare there is in faulthod:
 and yet these doctors must needs
 be in a thousande times worse case then
 wee be, if the doctrine of purgatory and
 prayers be not true. We may be saued or
 at least reasonably excused, by folo-
 wing: they in leading vs in faulthod, cā
 haue no excuse of their impietye. But
 howe gladd may all we Catholikes be
 in oure heartes, that haue the full con-
 sent of all theime in the proufe of oure
 belyfe, oute of whose workes the ad-
 uersaries woulde be gladd of one lyk-
 lye sentence. And whose lyfe and do-
 ctrine are so glorious in goddes Chur-
 che, that their oune aduersaries raling
 at vs alyue, yet dare not but with gre-
 ate feare once blemish their names de-
 parted: Thoughe sumtimes it brastithe
 oute in sum one of theime to their ow-
 ne

OF PRAYER FOR THE
ne miscredit. So beutifull is the light of
trueth . And on the other side, howe
miserable is their carefull case that fo-
lowe and defend that doctrine, the au-
thors wherof they dare nether acknow-
ledge nor name; whome all good men
with open mouthe bouldely doo repre-
hend, and their owne scholars dare
not defende. Such a glorious maiesty
this doctrine of theirs beareth, that
pricketh vppe with pryde those that
be alyue, and blottethe out of honest
memorie, her doctours that be deade.

The first Author of that secte vvhich de-
nieth prayers for the departed is noted, his
good cōditions and cause of his error be ope-
ned, vvhath kind of men haue bene most bent
in all agies to that secte . And that this hāresy
is euer ioyned as a fit companion to other
horrible sectes.

Cap. 14.

But



Vt yet, bicause they haue diffamed oure practise in praing and offering for the deade, by referring it to a latter origin then the apostolike authority and tradition, seeing we haue fathered oure vsage vpon suche as the aduersaries dare not blame, we will helpe thei- me to seeke owte the fathers of theyre faithles perswasion, lest by the feare and bashfullnesse of their owne scholares, they be vnkindly forgotten. Mary to find owte these obscure loyterers it will be sumwhat painefull, bicause as thees doo, they kepe by wayes: and lightly treade not in honest mennes pathes. For the finding owte of recordes for the testimony of our truethe, we kepte the day light, the highe waye of Goddes Church. All the knowne notable personages, in the holy Citye of God offered theyme selues bothe to witnesse, and prone with vs. We droue this truethe from oure daies throughe the

OF PRAYER FOR THE

middest of that holy communitie whiche S. Augustine calleth the Citye of God: and oure aduersaries will not saye otherwise but they were the liuely members of that happy and heauenly fellowship. We brought the practise of it to the holy Apostles by plaine accompte, we went with the truethe of our cause to the lawe of Moyse, from thence by like light to the lawe of nature. But now for the other sorte, we must leaue the cyty of God and the feloweship of these noble personages, of doctors, Apostles, Prophets, and Patriarches, and seeke on the lyfte hand in the other citie, whiche is of Augustine named the cyty or commonwelthe, as a man might call it of the deuill: in whiche body, all practise of mischief and origin of errorre, issuing from that vnhappy heade to the corrupt and deadly limmes therof, is to be fownde. We shall heare of the aduersary perswasion then, in the company of Anabaptistes, of Arrians, of Saduceis, of Epicures: where so euer the

The high
vway of
trueth.

The by
vway of
heresy.

the weedes of the common enemies corrupte feede growethe, there shal we finde amongst breares and brembles, this choking weede with all. For as the true preachers, the Apostles of Christe Iesu, did sowe in the beginnunge of the Christian church, which was the springe of the worde of lyfe and truethe, amongst other heauenly seedes of true doctrine, that profitable practise for the reliefe of suche, as were herise departed in the slepe of peace, with the decent ordre which euer sithens the Catholyck church hath obedyently folowed, euen so, *Inimicus homo superseminauit zizania*: the common enemy came afterwarde and ouersewe darnell, and cockle, ether for the vtter choking, or elles for the especiall lette of that good feede, which the Maister of this field by his houshoulde seruantes had plentifully sowed before. This common aduersarye, as our maister him selfe expoundeth it, is the Deuil: who, as he in all other thinges beneficiall to mankinde

Math. 13.

OF PRAYER FOR THE
is a greate stay, so Christian mennes
commoditye in this point he notably
hindereth by his wicked suggestions
and deuillish diuise, wherby he prouo-
kethe many vnder the shewe of Goddes
worde or bare name thereof (for that is
the lābes cote which this wyely wolfe
boroweth to maske in) to be vnkid, vn-
natural, and with owt all godly affectiō
towards their departed frēdes. The whi-
che cōtrary corrupt sede of false doctri-
ne we right wel know came of the sayd
aduersary, bicause it was lōge after ouer-
sowen: lerning further of Tertulian, *Id
verū esse quodcūq; primū, id adulterinū quod
posterius*. That to be true that was first
taught, and that to be faulse and forged,
which came latter. And yet besydes that
generall and moſte certeine instructiō,
lerned Damascen, helpeth vs to the trial
of this peculiare case. Doubting not to
affirme, that al such cogitatiōs as do en-
tre into mānes head against the praiers
or charitable woorkes for the departed,
be the deuilles enuious and subtile sug-
ge-

Tert. de
prescrip.

gestions, for the hinderance off oure brethern departed from the heauenly ioyes. For thus he writeth in a sermon for the same purpose. That oulde serpent (saith he) whose endeouore is to corrupt and deface the good and acceptable woorkes of God, and to lay snares for the entrapping of mennes soules, who is muche perced through brotherly loue, and brasteth in sunder for the enuy that he beareth towards our faithe, and finially is madded by oure naturall compassion one towards another, as one that is the vtter renouncer of all good lawes, he enspireth to som, a fayned and faulse imagination cleane contrary to the holy constitutions: that is to say, that al good and acceptable workes, before God, shoulde no whit proffet the departed soules.

Yf this writers iudgement be good, as it is sure most sounde, then must al our vnnaturall and vnkynd preachers haue an especiall inspiration of the deuill him telfe, so often as they hinder fa-

Our protestances be inspired by Damascens iudgement.

Of the au
thor of
this new
sect.

OF PRAYER FOR THE
uoure and grace from the deade. For as
he reduced oure origin to the Apostles,
so he doubteth not to auouche, the
contrary persuation to be evidently
moued by the oulde serpent, of especi-
all enuie towards mannes saluation.
And now if thou wilt knowe in who-
me this subtile suggestion tooke first
place and roote, after the longe vsage of
the other, according to the Apostles
planting: we shall make the for thy es-
pecial comfort partaker therof also. We
will not vse the aduersaries, as they doo
vs: charging vs with later preaching or
doctrine then the Apostles plâted, and
yet can nether tell, where, nor by who-
me it began. But we shall by open eui-
dence call the wolfe by his name. Let
an heretike but set owte fout, and once
open mouthe, though he doo no har-
me at all, yet the watcheman of Israell
hath him by the backe streight. The
dogges were neuer so doom in goddes
Church, but they woulde barke at the
first apparance of any straunge cattell.

For

For that, the notation of his arising and name, was not onely a warning to the present time to take heede to their faith, but an admonition to all the posteritye to beware of the lyke. And it was euer counted a refutation of an hæresy to the full, to reduce it to a latter infamous author, by the certaine recorde of the churchies historie. The which kind of reason bothe emongest the lerned hath the singulare strenghte, and is sensible for the people, and of the aduersarie vtterly inuincible. Irenæus vscth it against the hæresy of his tyme, as a demonstration of much force. What, saith he, before Valentinus there was none of that his faulse secte, and he *Li. 3. ca. 4* came in with his seede, after the first preaching of oure faith a good while. I can tell when he began, howe he increased, howe long he continued. Both he and that other Cerdon entered first vnder the gouernement of Hyginus, grewe vpwarde vnder Pius, and continued tyll Anicetus tyme: and so ma-

The trial
of false
prea-
chers.

OF PRAYER FOR THE

king the lyke accompte of other arche-heretikes, at lenght thus he conclude-
th: all these rose vppe in their apostacie longe after that the Church was ordered in faith and doctrine. In this sense spake Irenæus . But the ruele is common and certaine as any can be in the worlde, and I woulde stand vpon the grounde therof against all faulse doctrine in the worlde, and thus it is : Any opinion, that may be truely fathered vpon any priuate man, that was longe after the trueth was first preached by the apostles, if it be vpon a point of our faith, and contentiously mainteyned, it is an hæresye. And thus againe: who so euer was withstand in his first arising and preaching, by suche as were in the vnitye of the Church, he was a faulse teacher, and his abettours be heretikes. And the force of this conclusion is so greate, that the heretikes themselves if they can get any likly shew of rayfing of any doctrine, or practise of goddes Church in these latter

A general
rule to
knowe
hæresi by.

da-

daies, they thinke they haue a good argument against the Catholikes. Therefore they would father transubstantiation vpon this Councel, the adoration of the Sacrament vpon that Pope, indulgencies vpon that bishop, &c. For they be as faulcie with goddes Church, Councells, and chiefe gouernors, as we be with the lacke srawes of Geneva. And yet when they haue traueled to their heartes ake, they can find no one thing first inuented by any of them, whome they faulselly name to be the authors thereof. But well seeing it is so stronge an argument of haresye, to haue the offspring of a later author, with plane promise of goddes Church for his marking, let vs adde so muche strengthe to our cause, to haue the father of the contrary faulshodde knowen, and noted of thantiquity, by his name.

Epiphanius that notable man in his book that he wrote for the confutation of all the haresies that were before his time, and in other of his woorkes too,

Cap. 75.

Lib. 3.

In Anacephal.

OF PRAYER FOR THE
nameth an obscure felowe one Aërius
to be the first author of this hæresie, that
prayers and sacrifice profitethe not the
departed in Christe. But what maner a
felowe he was, and howe lickly to be
the founder of such a schoole, thow shal-
te perceiue best by the writers wordes.
*When Aërius could not obteyne the
bissshoprick of Eustathius deposed,
after that he was once perfectly well
skilled in Arius doctrine, he inuented
newe sectes of his owne: affirming
that there shoulde be no offering for
the departed. and of him lo the schola-
res were called Aërians. Lett not the
simple (whome I woulde helpe in this
cause) be deceiued by the lyknes of
these two names, Arius: and Aërius: for
this later was the author of their secte,
and was a folower of the first called
Arius in his doctrine beside. And of the
same sect and sectmaster, S. Augustine
thus saithe, folowinge Epiphanius:*
The

*Arius.
Aërius.*

The Aërians were so named by one Aërius, who taking snoffe that he could not get a bissshoprike, fell in to the hæresy of Arius first: and then added therevnto, other hæresies of his owne makinge: saing that we should not offer sacrifice for the dead, nor observe the solemne apointed fastes of the Church, but that euery mā should absteane when he liste. And there bothe he and Epiphanius do reckon moe of his holy opinions, which I omitte. For it is enoughe for oure purpose, and to confownde all the hæretikes of oure dayes, that this opinion was noted as it spronge vp in the primitiue Church for heresie, and the authors not onely condemned as heretikes in that point, but in many other thinges beside. For I neuer readde of, nor yet knew any heretike, but if he once mistrusted the catholike Church, the Deuil was hable to perswade withe him as well in a numbre

In li. de
hæres. ad
quod vult.

One that
hathe for
saken the
Churche
is indif-
ferent to
vwhat hæ-
resy yoyv
vwill.

OF PRAYER FOR THE

And there-
fore they
call their
doings,
Proce-
ding.

Proner. 18.

Vbi sup. 13

bre of matters as in one. And that is
the cause that any man seduced, falleth
from one faulshood to an other, till he
wholy be drowned in the waues of tē-
pesteous doctrine. And when he com-
meth once at the bottom, then (God
knoweth) he settith light by the matt-
er, contemneth it, and is often past re-
couery, as it is sayde: *Peccator cum in pro-
fundum venerit, contemnit*. Euen so did
this Aërius, first throughe ambitious
pride faule to the Arians secte, but bi-
cause he counted it nothing glorious
to be a scholare, he would be a master,
and that of a misheuous matter, and a
matter repugnant to the sence of all
Christes church, which before his pre-
aching, generally as after, receiued and
faithfully vsed prayers and oblation for
the dead. Of which consent of the vni-
uersall worlde, and the heretikes folye
in withstanding the same, the sayde
Epiphanius saith thus: I will report his
wordes in latine, bicause they sownde
very well, though he him selfe wrote not
in

in that language: *Assumpsit ecclesia in 10-
10 mundo, assensus est factus antequàm esset
Aerius, & qui ab ipso appellantur Aeriani:
quis autem magis de his nouit, hic ne seductus
homo qui etiam superest nunc, an qui ante
nos testes fuerunt? & ca.* Thus in English.

The Church hath receiued this trueth
through the wide worlde, it was sattled
in all mens mindes before Aërius was
borne, or any of his sect that be nowe
called Aërians. And who I pray yowe
is most like to knowe the trueth of
these thinges, this faulse wretche yet li-
uing at this daye, or elles the faithfull
witnessies that were before oure time?
Behoulde here your woorshipfull ma-
ster, yowe may fuerly take greate cause
of conforte in his lyuely worde: mary
fir he might haue bene an Archebissshop
in our daies, for he loued nether fasting
nor praying. He was fayne to be an hæ-
retike for anger, bicause he coulde not
be made a bissshoppe then, who now if
he were in this happy age, when the
light is more plentifully powred vpon
the

OF PRAYER FOR THE

the people, mighte haue bene promoted at Caluins decease to the ouerlooking of Geneva. But his opinion was so notorious fallse, that it grewe to no greate heade at that time, or elles it was not so much regarded bicause it was ioyned to that horrible faulshod of Arius, against the blessed Godhood of Christe Iesus oure sauioure. Euery greate waste of religion hathe many faulse opinions knitte together, emongest which one being as principall grounde, shadoweth the other lesser branchyes: as nowe the blasphemy of the holy Sacrificie and Sacrament, being the fountayne of their hæresies, in a maner couereth the meaner puddelles of their stinking doctrine. And emōgest other, this vnnaturall affection of forbiddinge the relyfe of the parted, seemeth euer to be ioyned as an appendix to other faulshooddes. For in holy Damascenes daies this secte appeared againe with other faulse doctrine, as a companion of all mischief. And to

pro-

Note vvel

proue it to be an hãrefie, he seeketh oute the first founder thereof, and findeth euẽ as before, that vnder the deuill this Aerius was the father of that faythlesse assertion. Whome he bayteth wellfa-
 uourdly in a whole oration and so dri-
 ues the wolfe in to the wodde againe.
 Then for many a day together this do-
 ctine was dashte til the time of holy S.
 Bernard and Petrus the reuerent Abba-
 re of Cluny, by whiche two notable
 howsekeeping dogges, that were neuer
 doume in the Churchies neede, this
 wolfe appearing once ageine was both
 noted and oppenly vanquished. And in
 their dayes, this faulshood that before
 was a companion of the Arrians (mar-
 ke well the course of thinges good rea-
 der) was nowe matched with the Ana-
 baptistes: who in that time, as the saide
 writers doo recorde, did call theime sel-
 ues Apostolici, that is to say apostolike
 or folowers of the apostles, so they
 would be termed to delude the ignorant
 by the bewty of that glorious name, as

*Damasce-
 in oratione,
 pro defun-
 ctis & de
 hares.*

*Note vvel
 hovv this
 faulshood
 euer ioy-
 neth it sel-
 feto other
 horrible
 sectes.*

OF PRAYER FOR THE

nowe their offspring call theime selues,
 Euangelici: that is to say, gospellers, and
 the pure preachers of the worde, and
 ghospell. S. Bernarde touched them to
 the quick in a sermon, by these wordes,
Lo (saith he) these miscreants, lo these
dogges, they laugh vs to skorne that
we baptise infants, that we pray for the
dead, that we require the helpe of ho-
ly sanctes, they exclude Christes grace
in all sortes and euery kinde, in oulde
and yong, in the liue and in the deade.
 Looke yowe now, with their gospell
 lyke name they were counted no bet-
 ter then prophane dogges of this holy
 father, that laught so skornefullye at
 Christes church for praying for the de-
 ade and inuocation of sanctes: and shall
 we make suche Iuels of their scholars
 now a dayes? In all agyes since this
 wielde seede was first sowne, the true
 preachers, the woorkmen of goddes
 haruest, haue euer plucked it vpp, as it
 first

Sermon.
66 super
antic.

first appeared: The which weede was better knowne from the corne, bicause it euer grewe emongest the bundels of briers and brembles, and was of that waisting nature, that it could not be tolerated with owte the vtter choking of the wheate. This doctrine (I say) being of it self very perniciouse, yet it is euer in company of other mischiefe. For the principall author of this secte was an Arian, then the folowers as Bernard witnessith, were Anabaptistes or worse. To whome all men muche meruell that God shulde rather reueale suche mysteries of truethe, then to other that were fownde in faithe. And in dede I would gladly meete withe sum one good fellowe or other of that secte, that weere lerned with al, that he might resolute me in this doubt, why this conclusion of not offering or praying for the deade, of not keping thordinarie fastes, of contemning the Sanctes helpe in heauen, and the residewe of your newe Creede; why God (seeing al light of truethe cometh

OF PRAYER FOR THE

I trove
no prote-
stant can
answer
vvith rea-
son to
this point

meth of his grace) openethe these mi-
steries alwaies and onely, to suche as
yowe yourselues can not deny to be
hæretikes. Why did he reueale in the
primitiue Church that doctrine to an
Arian, being an open enymie of his ho-
ly name, and not to Athanasius or E-
piphanius or som other blessed men of
that time? I stand the longer vpon this
point, that the worlde and who so euer
is the simplest, may behoulde your mi-
serie and shame: for I knowe yowe can
say nothing in this case for your defen-
se, but euen beare with black blotted cō-
sciencies the infamy of wilfull blynd-
nesse. Howe say yow, did not your do-
ctrine afterwarde appeare againe emon-
gest wicked Anabaptistes, that deny e-
mongest other thinges, the baptisinge
of infantes? it was nether reueled to

Here this
secte ioy-
neth vvith
the sacra-
mentaries
and the
rest of mi-
screauntes

Bede nor Bernard I warrant yowe. But
com lower yet to oure owne time: yow
knowe full well we haue store of Ana-
baptistes, of Arians, of Saduceys, of Epi-
cures, and of al other sectes that the de-
uill

will euer deuised (suche light of truethe
hath our happy age by your præaching)
tell me trueth now, be not all these
whome yowe cownte hæretikes as wel
as we doo, be they not all I say of your
opinion in this matter and not one of
theime of oures? Nay I will pose yowe
further, is not your preachinge the ve-
ry redy waye to all suche extreeme bla-
sphemies, as they bowldely mainteyne?
did euer man fawle from the Catholike
Church to those further hæresies then
yowe yet openly professe, but he tooke
yours by the way, as a plane passageto
extreme infidelitye? yea your opinions
doo so well stande with the other, that
they neede not afterward to refuse any
one pointe of al your doctrine to main-
teyne their owne. There is no article
of Catholike doctrine, but it is as much
hated of them, as of your selues. Helpe
your selues here my maisters, or elles Marke
all the worlde will take yowe to be in vrell.
your heartes, of the same sectes where-
vnto your faithe is allwaies so dearly

OF PRAYER FOR THE
ioyned. Put your heades together, and
tell vs whie your doctrine is so deare to
the Arians, and all wicked men, and so
hated of the holy fathers of Christes
Church? Yf you frame not your answer
wel, yow lise your credites, your schola-
res, and your honesties. Wel, thus haue I
pointed owt your author, his name was
Aërius: yowe must be cauled Aërians:
yow may kepe the name of protestaun-
tes or Euangelistes besyde. For a holy
newe calling is lightly ioyned to suche
men. Wherby though sum simple be de-
ceyued, yet wise men be warned. Or if
the owlde authors of this sect be not so
glorious as these newe reniuers, if they
list and like so, they may cal theime sel-
ues Lutherans, or Caluinistes, or what
they will, but Catholikes. Althoughe
Martyn Luther graunted purgatorie
and praiers, whith this error: that suche
as were there, might yet by their di-
uers deseruings, win or lose lyfe euer-
lastinge, as men of doubtfull state, as
they were before in the worlde: playne
agaynst

agaynst oure sauours admonition, and
 carefull warninge, *veniet nox quando iam
 nullus operari potest*. Woorke whiele the
 day lasteth, for the night shall coome
 when no man can labour. But I neede
 not to stand vpon this point, which of
 nether parte is muche regarded. Nether
 will I spend any more time in gettinge
 theyme an author of their secte, seeing
 they haue choise of diuers. Let theime
 go owt of the Citye of God, frō emon-
 gest the holy cōpany, and turne on the
 lifte hand, and look emongest the owt-
 castes of al agies, and they shal haue frē-
 des and fellowes enowe.

*Vide Hie-
 ronimum
 sup. 3. ad
 galathas.
 Ioan. 9.*

That their falsehood is condemned, and
 the Catholike trueth approued by the autho-
 rity of holy Councelles. Their pride in con-
 temning, and the Catholikes humility in o-
 bedient receyuing the same. And a sleight
 vtherby the heretikes deceyue the people, is
 detected.

Cap. 15.

L13

And



And for oure parte it is sufficient, good reader, that we knowe the first founder thereof, and that we be now right well assured, that he in his time, and his scholares in theres, haue ben noted, called, and condemned for hæretikes, in this as in other fonde peruerse opinions beside, not onely by the singulare iudgements of diuers lerned mē, but by the commō sense and consent of the worlde, and by auncient councells bothe general and particulare, as we may reade in the Coūcels of Carthage the iiii. of Bracharense, and Vase. the decrees of which, by occasion we reherfed once before . They are bothe auncient and of greate authoritie, and honoured with the presence of many notable fathers, as Augustine and other . But especially for the approving of our faith, and condemnation of the aduersaries part, the whole processe of the greate councell of Florence must be noted. for there the question of purgatory and praiers for the deade, was fully

Cap. 79.

Cap. 34.

Cap. 2.

fullye handeled, by the most learned of both the Latine and Greke church, the Patriarche of Constantinople him self, with the legates of Armenia and other nations of that parte, being present: and fully condescending with the Romane church vpon the truth of purgatory, and other graue mysteries: in to the doubt of which, that part of the churche by schisme and miscredet of theire forefathers, had faullen into, not long before: and so made perfect protestation of theyre faithe, with thabiuring of the contrary, as haresie. But omitting that longe processe and large treatie of the matter, for the establisshing of euery mannes conscience, I will conclude vp all the matter with the councell and the holy gostes determination of all the whole cause, in these word:: *Si verè pœnitentes in Dei charitate decesserint, antequam dignis pœnitentiae fructibus de commissis satisfecerint, et omiſſis, eorum animas pœnis purgatorijs purgari, & ut à pœnis huiusmodi releuentur p. odesse eis viuorum fidelium iuffra-*

Note

In initio
Concilij
Florentini.

The holy
Concill
of Trent
hath also
determi-
ned the sa-
me again-
ste the ha-
retikes of
oure ty-
mes.

OF PRAYER FOR THE
*gia, missarum scilicet sacrificia, orationes, &
eleemosynas, & alia pietatis officia, quae a fi-
delibus pro alijs fidelibus fieri consueverunt,*
secundum ecclesiae instituta, We define and
determine, that true poenitents depar-
ting in the fauoure of God, before they
satisfied for their negligencies or fault-
es committed by worthy fructes of
poenaunce, shal be clensted by purgatory
paines: and lykewise for the releate the-
reof, the praiers of the faithfull, the sa-
crifice of the blessed masse and allmose,
with the other thinges customably practi-
sed by the faithfull for their frendes de-
cessed, according to the ordinaunce of
Goddes church, to be profitable. The
which graue determination if any man
be so willfull to contemne, Let him
knowe, that he dispiceth, being but a
mortall fraile man, the grauest iudge-
ment that God hath left in earthe for
the determination of any matter. Let
him be ashamed that he being but one
man, taketh vpon him to controule di-
uers hundrethes of the most chosen
for

for vertue, for learning, for experience
 in the whole Churchie of God: yea let
 him if he haue any affection of grace,
 tremble and feare to deface the dealing
 of that honourable and vniuersall par-
 lament, that repræsenth vnto vs God-
 des holy whole church, hauing the
 assured promise of the holy gostes as-
 sistance for their giding in all truethe.
 Yet I see before had the aduersaries wil
 not admitte the iudgement of these or
 any other Councelles: nether in suche
 men doo I much meruell to finde so
 litle humility, and so much impuden-
 cie. For all haretikes condemned by
 councelles did euer condemne, as they
 coulde, the same councelles againe. So
 were the first iiii. councelles whiche all
 Christian men with S. Gregory accepte
 as the holy gospelles of God, vtterly re-
 fused by the parties in them condēned:
 The Arians by greate force of worldely
 princies and many assemblies, deuilishly
 withstood the Councell of Nice, the
 Macedonians reiected the councell of

All haret-
 tikes doo
 condem-
 ne coun-
 cels.

OF PRAYER FOR THE

Constantinople the first, the Nestorians nothing æstemed the councell of Ephese, Eutiches and Dioscorus little regarded the councell of Chalcedon: in which they and their folowers were condemned of hæresy for sondry pointes, which nowe were ouerlonge, and not for oure purpouse to reherse. Then by refusing the heauenly sentence of the churches iudgement, they win nothing elles but the assured marke of an hæretike. They declare theime selues, that as they be in hæresy as deepe as the beste, so they in pride and bouldenesse, be not behinde the worste.

The humble obedience of Catholikes to the gouernours of Goddes Church

But all Catholikes and faithfull beleeuers, as soone as they knowe the determination of suche a numbre of so well learned fathers gathered in the vnitye of goddes Church and spirite, streght way they receiue it, and submit theime selues, as to the iudgement and reuelation of the holy gost. For so the Christian bretherne that were molested by the contentious clamors of certeine troublesome

some heades at Antioche, being on-
 certified by the letters of that first
 Christian councell, what was decreed
 and enacted concerning the matters
 called in quæstion, they then regarded
 no more what the aduersaries thought
 therein, but owt of hand *Ganisi sunt su-*
per Consolatione, they reioysed in that
 comforte of their agreement. And
 Rufinus writeth, that whē Constan-
 tinus the greates vnderstoode the deter-
 mination of the doubtess proposed in
 the greates councell of Nire, he receiued
 it as the oracle of God: *Defertur ad Con-*
stantinum sacerdotalis concilij sententia, ille
tāquam a Deo prolatam veneratur: the de-
 cree (saith he) of the priestes was shewed
 to Constantine, and he streght wi-
 the al reuerence accepted it, as goddes
 owne sentence. And if oure aduersa-
 ries coulde learne a little humilitie,
 they might quickly be dispatched of
 a greates deale of hærésie. The which as
 it first began with the conceite of sin-
 gularitie and contempt of other, so it
 pro-

Ruffin.

OF PRAYER FOR THE

procedith with maliperte bouldnesse,
and endeth in plaine disobedience of
of the Churche, of the councelles, of
the scriptures, and goddes own spirite.
Whom with owt moe wordes I would
nowe geue ouer vnto God, hauing (as
I trust) alredy geuen theime sufficient
occasion by the euident proufe of my
matter, to remembre their misery and
heuy condition, but that I must remoue
oute of the simples waie, suche stoom-
bling stockes, as perhappes might sum-
what trouble the vnlearned, who for
lacke of deepe iudgement, be moste
subiecte to the aduersaries deceites.

Hovve
they pra-
ctise vwith
the sim-
ple.

Great im-
pudency
in hereti-
kes.

And with suche thus they lightly
practise: first by lofty lookes and highe
chalégies, they crake and boste with pa-
sing bowldnes, that the learned mé of
the world, the sage fathers of the auncient
times, al the graue councelles, the whole
vsage of the primitiue Church, with
plaine scripture, to be on their parte.
And as for the contrary teaching, that
it came in of late with the decay of ler-
ning

ning and light of truethe, in these barbarous tymes when superstition and darke ignorance had wasted the doctrine of the yeares past. And in this bragg they stand, till som Catholike man encounter with theime. By whome whē they see them selues so driuē from the standinge which they kept with greate glory before, that they must be wholly naked and destitute in the face of the worlde of al such helpes, as they accompted to haue for the owtewarde shewe of their deceitful doctrine, then in plaine wordes they confesse their teachig not to hange on the antiquitye, not on councelles, not on Doctors, nor on any man, but on Goddes holy spirite and worde, which can not deceiue theime. And so at thende, the owlde vse of the primitiue church, the fathers, and the generall councelles arrogantly contemned, or rather vnworthely condemned (marke well their prety conceites) they make then a matche betwene theime selues with goddes

wor-

OF PRAYER FOR THE

The
phistry of
heretikes.

worde on the one partye, and the do
ctors and fathers withe owte Godde
worde, on the other partye. Affirming
that they be not bound to beleue thei
me but where they agree with the scrip
tures of God. And then turning their
taulke to the simple, thus they preache
vnto theime by a captious and foolish
demaunde, whether they thinke it mo
re reason or conuenient to beleue the
scriptures, or doctors: the determinatiō
of the true and liuely worde of God,
or elles the decree of a generall council:
which deceitfull wrestling of the state
of our quæstion, somewhat troobles the
vnlearned, which can not perceiue her
by that they betray theime selues, and
deface their own dooinges, in so rude
a defense. For who seethe not now,
that they renoūce all that helpe of Co
uncelles and Doctors which with vaū
tes they clamed before, whiles they im
pudently make a diuision or contrarie
tie betwixte theime and the holy scrip
ture? And we take it at their hand as

an

an open acknowleging of their lacke,
 ther wher they pratedid greatest store.
 The whiche thinge if they likewise
 woulde confesse openly in pulpit and
 in plaine wordes, as they meane no-
 thing lesse whē they shewe the people
 that they were but mē, that they might
 erre, that they folowed the custom of
 the common people in their time, that
 they are not to be receiued but where
 they agree with scripture, and that thei
 selues must trie whether they be cōso-
 nant to the worde of God or no: if they
 woulde, I say, with owt suche cloked
 wordes bouldely pronounce as Luther
 theyr Master did, that they cared not
 for a hūdreth Augustines or Hieroms,
 that they æstemed not the consent of
 all nations, that they would be tried by
 the iudgement of no council, that they
 woulde purposely ronne Contrarye to
 the Councils decrye in al causies, that
 they would take that for thonly true-
 th which is cōteined in the holy scri-
 ptures, and that for scripture which
 theime

OF PRAYER FOR THE

theime selues thought good, and last of all, that for the true meaninge which agreed best to the vphoulding of errour and haresye, then woulde the people leaue these lewde masters on the plaine field, which now they kepe with them, one while by the prayties of the doctors and antiquitye, and sumwhiles by thabasing of theime ageine, and deceyt full referring all to the onely scriptures, to which they saye credet may falsely be gyuen, where the doctors with owt daunger can not be forther followed, then as they benot fownde to disagree with goddes worde. So that the cause seemethe nowe to be driuen to this isshue in the eyes of thignorant, whether men shoulde rather beleue the scripture or the doctors, the worde of God that can not be faulse, or the fathers that weere but men, and therfore might erre, deceiue, and be deceiued.

But this is not the state of oure controuerisie, nor of any question betwixte the Catholikes and theime. And that they

they knowe full well, though they craftelie cloke it with chaunge of wordes. for we acknowledge most gladly, that if any Doctor, Prophet, Apostle or Angell (if it were possible) preache vnto vs any thing against the word and truth of goddes scripture, that he is accursed of God, and to be reiected of men. But here is the stand, and the point of al oure doubttes in generall (note it well master protestaunt) whether the auncient fathers, sum of theime being in Christes time, diuers of theime scholars to his apostles, many within one hundredethe or two of yeres afterward, most of theime more then a thousand yeres since (I speake of suche as we haue named in oure cause) and all wonderfully learned as well in the knowledg of the secrets of goddes mysteries, as the tonges: all mercifully indued withe greate giftes and gracyes, all exceding studious in the scriptures, all hauing the same testament and written worde of god that we now haue, all vsing

here lieth
the doubt
and diuer
siti betwix
the heretikes
and
Catholikes.

OF PRAYER FOR THE
meruelous diligence in the cōference of
diuers placies, for the true meaning and
vnderstanding of the same, all hauing
feruent zeale in teaching the christian
people, al at times appoynted resortinge
together frō diuers partes of the world
to sum one generall search, in wich, by
humble conferens together and praiier,
thei doubted not to obtaine the spirite
of truth, as it was by our maister pro-
mised: the question is nowe then, I
saie, whether those holy men, thus hol-
pen by nature, diligens, tyme, and grace,
be not more lyke to vnderstand the
scripture thē these men, wich ether lac-
ke all these helpes, or moſte of theyme.
Secondly it foloweth there vpon, whe-
ther we shoulde rather geue credit to
them, affirminge purgatory and praiers
for the deade to be not onely consonat,
but planely proued by the scriptures, or
elles to oure newe aduersaries, auou-
ching these thinges to be agaynst the
scripture. Wherbye yow see, we must
not now reason, whether we ought

to

to beleue the doctors or the scriptures
better, but whether for the true sense,
we must not beleue the owlde fathers,
better then these newe fooles.

An ansvver to suche arguments as the hz-
retikes doo frame of the holy scriptures not
vvell vnderstanded, against the practise of
Goddess Church, in praying for the deade, or
the doctrine of Purgatory.

Cap. 16.



Herfore to stoppe their
waye at euery turne, and
bicause they taulke so
fast of scripture, full
fayne woulde I heare

what scriptures they haue, that make e-
ther expressly agaynst purgatory and
prayers for the deade, or elles by any one
lerned mā in all the world, was euer ex-
pounded for any such sense. And lo now
(good reader) what scriptures they alle-
ge that can abide nothing but scripture.

Firste owte of Ecclesiastes . The tree

Mm 2

the-

Cap. 16.

OF PRAYER FOR THE

Whether it faule to the southe or the north, it lyeth ever wher it lighteth.

cap. 7.

Then they alleage owt of S. Matthews ghospell, that there be two waies, one to bring to heauen, and thother leading streght to helle. And then owte of the

cap. 5.

seconde to the Corinthians, they bring in, howe we must all stande before the iudgement seat of Christe: there to receiue eche of vs according to our workes and life: and that by other mennes labour, oure state can not be amended.

cap. 14.

Again they alleage this sentence of the Apocalipse. *Beati mortui &c.* blessed be the deade that dye in our Lorde, for after that, the spirite saithe, that they shall rest from trauelles. All which textes, and the lyke of that sorte, make no more against purgatory, then they doo against hell or heauen: excepte, that

Phisc. 1.1.

Anaxagoras the philosopher saide, all thinges were in euery thinge, so these diuines can finde euery texte of scripture to make for what purpose they list: and yet if the Catholikes alleage a

num.

number of scriptures, and theime with the mind and iudgement of the whole worlde, that doubteth not but they proue that, for whiche they be recited, yet they set light by theime, and impudently with clamors beare men in hand, that they haue no scriptures at all. Which thinges as they smelle of muche arrogancie in al men, so in these foulke that so malepertly controwle others, where theyme selues haue no scripture at all, it is vntolerable.

And for these, which they here or elleswhere alleage, I aske theyme sincerely, and desire theime to tell me faithfully, what doctour or wise learned man of the whole antiquity, euer expounded these textes recited, or any one of theyme, or any other whiche yowe bring in elles when, ageinst Purgatory or practise for the deade? Yff they did not, howe can yowe for sinne and shame dissent from the whole Church of Christe, vpon so light grounds? Or howe dare yowe be so bould, that seeke

OF PRAYER FOR THE

in euery controuerſy expreſſe ſcripture,
to alleage theſe placies, whiche wyſe
mē, nor I think your ſelues take for any
ſuche purpoſe? Or howe may yow for
ſhame reiecte the euident word of God,
by vs truely reported for the triall of
oure matter, your ſelues hauing almoſt
nothing, that can be wraaſted to youre
ſenſe?

An an-
ſwer to
the firſt
place.

If yow ſtande to the triall of youre
alleaged testimonies, yowe will be mu-
che abaſhed I knowe. For howe can
yowe imagine, that the place recited
out of Eccleſiaſtes, ſhould further you-
re intent any thing at all? Seeing, that
euen then when the wyſeman ſpake
 thoſe wordes, the ſoule of man ſtreght
after her departure, and the faule of the
bodye, continued not where it firſt fell:
for the iuſte had a place of abidinge
and reſt in the inferiour partes, whiche
was called of Ezechias the gate of hel-
le. In the ghospel *Sinus Abraha*, the bo-
ſom of Abraham, and nowe *Lymbus*
Patrum: in whiche they all abode till
they

Iſai. 38.

they were deliuered by the bloude and
 trauell of oure sauoure Iesus. Withe *Bern. ser. 2.*
 whome, they after were translated to *de fest om-*
 the ætternal ioyes of heauen. Whiche *nium sancti*
 thinge if it be true, as it can not but be *amb. su-*
 true and certaine, whiche the whole *per 5. ad*
 course of scripture, the article of oure *Romanos.*
 faithe in Christes descension in to hel,
 and al the auncient fathers doo con-
 stantly setforth, what blindnes be they
 in then, that bring this place againste
 Purgatorie, which as it is a stay of cer-
 taine for a time from heauen, so the o-
 ther before Christe, was the staye off
 all. And therefore, it is plaine, that
 this faulynge of the tree meanithe no-
 thinge lesse, then that every man shoul-
 de streight vpon his departure be con-
 ueyde ether to hell or heauen.

Or if any wedded to Caluines blas-
 phemous and vnfaithfull paradoxies,
 doo with Purgatory deny the fathers
 place of abode, before the cooming of
 Chrute, and impugne the beleefe of
 Goddes church so muche, that he wi-

Caluins
abſurde
doctrin is
refuted.

OF PRAYER FOR THE
thiſtand the article of oure Crede, for
Chriſtes deſcendinge in to hell, or tur-
ne the cauſe of his going into hel, to
ſum other purpoſe then the lowſing of
theire captiuitie that there were in ex-
pectation of his ioyfull apparance, yet I
woulde demaunde ſo much of Caluins
ſucceſſor or ſcholare, ſeeing he wil of
this figuratiue ſpeech of the trees faulig
gether ſo grounded and generall a rule,
that with owt delay euery man muſt to
heauē or hel ſtreght after his death,
there to remaine in perpetuall ſtate of
his faule in the nexte life, ether good
or badde, I woulde aſke of him (I ſaye)
what he thinketh by all thoſe, that
were by the Prophets, Apoſtles, or Chri-
ſte him ſelfe, rayſed vppe againe from
deathe to lyfe. Who receiuing by death
that faule, by theire accompt muſt nee-
des abide where they firſt fell: and ſo
not in caſe to be reuoked, by this theire
faulſe concluſion they diminuiſhe the
powre of the ſpिरितe in woorking their
raiſinge againe. Or elles they muſt im-
pute

oute deceite to the holy men, and oure
 master Christe (whiche abhorreth me
 to speake) for that they rayfed theyme
 not beinge perfectly deade, but in sum
 deadlye traunce, or apparance of dea-
 the.

But bicause the soule of Lazarus,
 was nowe iiij daies owte of his bodye
 before Christe wrought vpon him, it is
 sure and most certaine, that it had sum
 place of abyding after the separation
 from the fleshe. I can not thinke that
 his soule was in heauen: nor it is not li-
 ke, that oure sauoure woulde so muche
 abase the happy condicion of him
 whome he loued so well, as to reduce
 him to the vncertaine state of this lyfe.
 I will define, in this my ignorance, no-
 thing touching the secrettes of goddes
 wisdom herin. But very like it is, that
 the parties rayfed from their faule and
 deathe, were not in the ioyes of hea-
 uen. As before Christes death, I am su-
 re they were not, but I speake of Tabi-
 tha also or other reuoked by thapostles

The state
 of such in
 the next
 vvorlde
 as by
 goddes
 omnipo-
 tency vve
 re raised
 to lyfe
 againe.

OF PRAYER FOR THE
handes, that then after Christes passion
might full well, dying in perfect state
of lyfe, go streght to heauen, of suche
I say it is very reasonable, that they we
re not in the ioyes of thelect. For el
les Tabitha shoulde not haue had suche
a benefite by her almose, as the father
doo witnesse she hadde. And they vs
her for an exāple, of the benefite which
may rise to one after departure, by cha
ritable woorkes doone in this lyfe. It
had bene a smaule pleasure to haue
plucked her from hauen to this morta
litye againe, and misery of oure com
mon lyfe: and I trowe no man may a
uouche withe safety of his belefe, that
she or any other raysed againe miracu
lously, was reuoked from the despera
te estate of the damned soules, then
she muste necessarily be called from so
me meane condicion of her present a
bode, and perhappes from paine too, to
this former state of lyfe againe. But as
in this secrett of god, no man with ow
ter iust reprehension may deeply wa
de

he, so it may reasonably be gathered
 that the faule of the tree before menti-
 oned, can not induce with any proba-
 bilitie, the necessity of the soules abi-
 ding in all respectes, where it first ligh-
 te. Manye we freely graunt with diuers
 of the auncient fathers, that the faule
 of the tree into the southe parte, may
 signifie vnto vs the departure of mā in
 the happy state of grace, and the nor-
 the side lykewise, the cursed and dam-
 nable state of the wicked: and that he
 which passeth the hēse in ether of these
 estates and condicions (as euery lyuing
 man doothe) can not procure by other,
 nether deserue by him sellfe, the cha-
 unge of his happy lote, or his unluc-
 ky happe, otherwise then in his lyfe ti-
 me he deserued. That is to say, if he
 passe this worlde an electe person, in
 the loue and grace of God, he is oute
 of doubt of all damnation, or rather
 of any possibilitye to be reiectēd: and
 for the case of the forsakē is vitterly re-
 medileffe. And further by that figura-
 tiue

OF PRAYER FOR THE

trine speache yowe had not best on your owne heade be ouer boulder, least some Saduceie of your secte, gather the perpetuall reste of the body, with owte all hope of resurrection. I can not tell howe it faulethe, but yet so it doothe, that your doctrine and arguments minister ouer muche occasion of erreure, and that, to the deceiued in the depest matters of our faith. But I will rubbe yowe no more on that sore. I warned yowe before, to take heede to the resurrection.

An Answer to the second text.

Nowe for the other text recited oute of S. Matthews gospell of the double waie, thone to perdition, and the other to saluation: there is almost none so simple, but he seeth that it maketh no more for your purpose, then the other. For there, as oure aduersary can not but knowe (though to deceiue he liste dissemble) mentiō is made, and the meaning is onelye of these ij waies in this worlde and lyfe, in one of which, being full of ease and libertye, the wicked

ked waulkethe towards hell or dam-
 nation: In the which way, the riche mā
 and vnmercifull tooke his tyme: of
 whome Abraham saide, that he had re-
 ceiued good in his dayes. In the other,
 being bothe straite and harde, the smal
 nombre of the chosen take their iour-
 ney towards heauen. And yet if yowe
 thinke good, yowe may ioyne the pla-
 ce of temporall punishment for sinne
 in the worlde to coom, to the straite
 and painefull passage of the electe,
 though perhappes all they entre not
 therby. And so shall yowe find this pla-
 ce not onely nothing to forther their
 cause, but sumwhat to helpe oures.
 And so for the other taken oute of the
 fyft to the Corinth: S. Augustine shal
 answer yowe, and beare me witnesse,
 it makethe nothing for yowe, his wor-
 des be thele in his Encheridion:

An An-
 swerto
 the thirde
 argumēt.

*This practise that Goddes Church
 vseth in the commendations of the
 deade, is nothing repugnāt to the sen-
 tence.*

OF PRAYER FOR THE
tence of the Apostle, where he saith
that we all shall stand before the iud-
gement seate of Christe, that euery o-
ne may receiue according to his de-
sertes in the bodye, ether good or euill:
for this in his lyfe and before death
he deserued, that these woorkes after
his death might be profitable vnto
him, for in deede they be not profita-
ble for allmen, and why so? but bi-
cause of the difference and diuersitye
of mens liues, whilest they were in
this flesh, &c. And this same sentence
the Doctor often repeteth, almost in
the same forme of wordes in diuers
placies, bothe to correcte their igno-
rance that might take a way praiers for
the dead, bicause they finde the sen-
tence of goddes iudgement to be exe-
cuted on man according to the deser-
uing of this lyfe: and no lesse to geue
monition to the carelesse, that they
omitte not to doo well in this lyfe, vp-
pon

po hope or presumtiō of other mennes
works after their decease: which as they
be exceding beneficial to many, so they
helpe none suche, as in their owne lyfe
woulde not helpe theime selues. The
lyke declaration of this pointe hathe S.
Denyse in the 7. chapter of his Eccle-
siastical soueraignty: whiche I omitte,
lest in this point, by S. Augustine suffi-
ciently auouched, I weerye the reader
without cause.

The last obiection, of the angelles
words in the Apocalipse, affirming the
state of all those that dye in our Lorde
to be happy, to be past trauel, and in rest
and peace: they be properly spoken the-
re, of holy men that sheede their blou-
de in the times of persecution for Chri-
stes sake: to geue theime assured com-
forte, after a litle toleration and pa-
tience in the rage of Antichrist, of bles-
sed and æternal rest, and so the circum-
stance of the letter plainly geueth, and
so dooth S. Augustin expounde it. And
for suche holy martyrs it is needlesse

An an-
swer to
the last
scripture.

Cap. 9. Eb.
20. de ciui.

OF PRAYER FOR THE
to pray, as to pray vnto the me is most
profitable. Albeit the wordes are true,
and may be wel verified of all that passe
hense in the happy state of grace, being
past the cares of this troblesom world,
and which is the greatest trauell of all
other, vtterly dispatched of the toile
that sinners take in their waies of wic-
kednesse: with freedō frō sin, and al feare
of sinne and damnation, for euermore.
So that this rest frō labour, is no more
but a happy ioy of conscience, with se-
curitye of saluatiō and peace in Christe
Iesu. For which cause in the holy Ca-
non of the Masse, it is saide, *Christianos*
dormire in somno pacis, & in Christo quies-
cere, That Christian folkes doo sleepe
in the sleape of peace, and rest in Christ,
thoughe for all that, in the same place,
weaske *Requiem & refrigerium*, rest and
refreshing for theyme. And this holy pe-
ace from all toyle of the worlde, and
woorme of tormented conscience, the
electe children of God in their fathers
correction, being assured of his æternall
loue

loue do blessedly enioye. But the wicked be in contrary case, of whome it is saide, *non est pax impijs*, there is no rest or quietnesse to the wicked: no not in their daies of ioye, much lesse in their infinite miserie of their euerlasting torments in the world to coom. Of whose vnhappy state, the prophet warneth vs thus againe. *Impij quasi mare feruens quod quiescere non potest*: The wicked be right like vnto the toomblinge and tosfinge sea, that neuer restethe. The place of S. Iohn then, being namely spoken of holy martyrs that streght with owte all paine after this lyfe passe to heauen, may yet very fitly stand with the happy case of all those that dye in the fauoure of God, and assurance of their saluatiō: though they abyde sharpe, but fwhete paine of fatherly discipline, for their better qualifying to the ioyes prepared for theime and all other the elect. So that nowe, the mouing of these doubtes hathe so little aduauntaged our aduersaries, that it hathe sumwhat geuen

N n occasion

OF PRAYER FOR THE
occasion of further declaration of oure
matter, then otherwise perchance we
shoulde haue hadde.

An answer to their negative argument,
vvith the Conclusion of the booke

Cap. 17.



Vt yett one common
engine they haue, as
well for the impugna-
tion of the truethe in
this point, as for the so-
re shakinge of the weake waules of the
simples faith, all most in all their fight
that they kepe against the Catholikes.
Which, though it be not stronge, yet
it is a merueilous fit reasoning for so
fond a faith. For if thoue caste an ear-
nest eye vpon their whole doctrine,
thoue shalt finde that it principally,
and in a maner wholly consisteth, in ta-
king a waye or waasting an other faith
that it fownde before: so that the pre-
achers thereof, must euer be destroyers,
pluckers downe, and rooters vp of the
truethe grownded before.

Theire
neue no
faith is
vphoul-
den by a
negative
argument

Will

Will yowe see then, what a protestants faith and doctrine is? deny only and make a negation of som one article of oure beleefe, and that is a forme of his faith, which is lightelye negative. There is no free will, ther is no woorkes needefull to saluation, there is no Church knowne, there is no chiefe gouernour therof, there be not .7. sacraments, they do not *conferre gratiam*, geue grace. Baptisme is not necessary to saluation, Christe is not present on the altare, there is no sacrifice, there is no preesthood, there is no altare, there is no profit in prayers to sanctes, or for the dead, there is no purgatory, Christe went not downe to hel, there is no limbus, finallye yf yow liste go forwarde in your negative faith, there is no hell there is no heauen, there is no God. Do yow not see here a trim faith and a substantiall? looke in Caluins institutions and yowe shall find the whole frame of this waasting faith. There is nothing in that blasphemous booke, nor in their

A protestantes
Crede.

OF PRAYER FOR THE
apologies, but a gathered bodie of this
no faith. For so it must needs be that
teacheth no truth, but plucketh vpp
a that truth which before was planted.
Is it not a prety doctrine that Calui-
ne makes of the sacraments, when he
tellethe not the force of any of the same
all, but onely standeth like a scarce
monstruous swine, rootyng vpp our
fathers faith therein?

This negative faith hath no grownd
nor confidence of thinges to be hoped
for, nor any certayntye of suche thinges
as doo not yet appeare, but it is an eui-
dent ouerthrowe of all our hope, and a
very canker of the expectation of thin-
ges to come. This faith therfor of these
pluckers downe, must needs vse a con-
venient instrumēt to destroye, and not
to builde: to plucke vp and not to plante,
to improve and not to make profe. But
what way is that? many by way of nega-
tiue profe, they cōfirme their negative
and no faith. Purgatory, say they, nor pra-
yers for the dead be not so much as once
named

Like faith
like argu-
ment.

named in all the scripture, ergo there is
 nether of theime to be beleued. Which
 forme of argument serued the Arians
 against the consubstantiall vnitye of
 God the father, and his son our sauour.
 It helped the Anabaptistes against the
 baptisme of infantes, it was profitable
 to Heluidius against the perpetual vir-
 ginitie of goddes moother: and it hel-
 peth all pluckers downe, but it neuer
 seruith a buylder. The vanity wherof
 is so wel knowne, that I will not stand
 to talke therof: namely, seeing it hathe
 no place in our cause, for which we ha-
 ue broughte diuerse scriptures, all con-
 strued by most learned fathers for that
 sense: and som so euident, that they dro-
 ue our aduersaries to the open deniall
 of the holy canonicall scripture.

But yet one of these ouerthrowers
 frameth (as he supposeth) his negative
 argument, to the more sure shake of
 oure faith herein, after this sorte. In the
 owlde lawe, all sacrifices and expia-
 tions bothe appointed and reackoned

Maister
 Grindall
 in his fu-
 nerall ser-
 mon.

OF PRAYER FOR THE
euen for the smaulest offenses that mā
coule committ, yet there was neuer
no sacrifice for the purgation of the
deade. How Lorde lyke Master Grin-
dall made his Argument here? Where
he shoulde plainely haue inferred the
contrarye after this sorte. There was no
sin so smaule vnpardoned, but there was
sum sacrifice of release or expiation the-
reof in the owlde lawe, ergo if any man
weere bounde with sin, weere it neuer
so smaule, whether he were alyue or
deade, there was sum appointed purga-
tion therefore. For there is no conse-
quence nor any apparance of right de-
duction, to inferre vpon the naming or
reherfall of all sinnes, the peculiere
mentioning or plaine reherfal of suche
persons as may be burdened with tho-
se sinnes. There were sacrificies then
in the owlde law for weemen as well
as men, for the Princies no lesse then
for the poore, for the priest and for the
people, for the dead as well for the lyue.
And where there was no difference nor
re-

respekte of persons, in that pointe there was no peculiere mention to be made, for the distiction of states. The peculiere reherfall therefore, was onely made for the diuersity of offenses, and not allwaies for the difference of persons. And nowe the departed in faithe being but distincted by state of lyfe, and not by bonde of sin from those that be alyue, must needes in the case of lyke sinne, for the vnitye whiche he is in, haue the lyke remedy as the lyue hath for the same sinne. And therefore to help your ignorance sum thing, thus yowe must learne: that there was no peculiere sacrifice for the dead, as though they were not of the common body with the liuinge, but they had the same sacrifice doone for theime that the liuing in this worlde in the like case of sin, or pounishment for offenses, had. Do yowe not see Goddes Church, Master Grindall, sacrifice for the deade? but not for theyme by a peculiere meanes of offeringe, but the very self

Note

One sacrifice for the lyue and the deade.

OF PRAYER FOR THE

same oblation she euer vsethe for her Children departed, that she practisethe for her faithfull flocke a lyue. And in all other practises, there is a perfecte communitye of all benefites betwixte the deceased and their bretherne remaying yet in this worlde. And therefore when yow seeke for sacrifice in the olde law, looke not for any distincte waye of handeling their offenses, which is not common with the lyuing. But consider what there was practised for the release of the smaller trespassies, and that was vsed for bothth liue and dead, without distinction. Marke what sacrifice was for the abating of any pain due for great offenses, and the same shal be well vnderstande, to be with owte difference practised, for the liue and deade together. That therby we may by good reason conclude, seeing sacrifice was then offered for purgation of euery light offense, that it was doone for all states of persons that were ether in this lyfe, or after their death to be perfectlie

etelie clenſed from the ſame. Although the facte of Iudas Machabeus be a playne proufe that there was a common knowne ordre of ſacrifice: for elles howe coulde he haue conceyued any ſuch ſacrifice neuer hearde of before? howe could he lymite the valewe of procurement thereof, by a certaine ſumme for euery ſoule deceaſed? howe coulde he gather in pretence of a thinge neuer vſed before, the peoples almoſe withe owte theire murmoure or motion therein? Why would he haue ſent mony to Hiernſalem to procure that whiche had no example in the lawe, or vſe in the church? was he ſo ignorāt that he knewe not theire ordre herein, or ſo vnwiſe to haue ſent his monie for nothing?

S. Auguſtine Anſwering an hæretike, that by thauthoritye of the facte of Iudas, woulde haue prooued, that by ſacrifice men might be ſaued though they died vn baptized, or in deadly ſinne, ſaith vnto him: that he is not ha-
 ble to prooue, that Iudas or any other

*Lib. 2. de
Orig.
Anima
Cap. 11.*

38 OF PRAYER FOR THE
in the lawe, offered for his frend, or a
ny man elles being vncircuncised, no
more then the Church nowe practise,
the for any man not baptised. Wherby
he plainely confesse the, that the lawe
had a sacrifice for the deade: which, be-
yng vrged by that heretike, he might
haue denied with the good helpe of his
cause, and answer to the aduersary: but
that the contrary case was so cleare, not
onely by that booke which he tooke
for Canonickall scripture, as before is
proued, but also by the fulle consent of
all the Church of God, which bothe
by plaine practise, and most graue ordi-
naunce, had from Christes time set for-
the and approued the vndoubted tru-
ethe therof.

The con-
clusion of
the vnhole
booke,
with an
admoni-
tion to the
reader.

But here will I nowe make an ende,
desiring thee (gentle reader) with suche
indifferency to weighe the dooing and
dealing of bothe parties, as the impor-
taunce of the cause, the loue of trueth,
the necessary care of thyn owne saluati-
on,

on, and thy duety towards God and his Church requireth. There is none of al those pointes, which the vnfaithful cōtention of our miserable age hath made doubtfull, in which thow maiste better beholde howe vprighte the waies of truethe and vertue be, and howe pernicious, double, and deceitfull, the dealing of hæreſy is. The one is vpholden by the euident testimony of holy scripture, the other mainteyneth her trayne by bowlde deniall of scriptures: the one ſeketh with humility the meaning at their mouthes, whom God hath vndoubtedly blessed with the giſte of vnderſtanding and interpretatiō, the other by ſingulare pride ſowndeth her vnfaithfulneſſe, vpon the phantaſies of lighte and lewde perſons, that are puſte too and fro with euery blaſte of doctrine. The one reſteth vpon the praſtiſe of al nations, the vſage of all agies, and the holy woorkes both of God and mā, the other holdeth wholly by contempte of oure elders, flattery of the preſent daies

OF PRAYER FOR THE
ies and vphappy waaste of all woorkes
of vertue, religion, and deuotion: thone
foloweth the gouernours and appoin-
ted pastours of oure soules, whole na-
mes be blessed in heauen and earthe,
thother ioyneth to suche, as for other
horrible haresies and wicked lyfe, are
condemned bothe a lyue and deade, of
the vertuous, and can not for shame be
named of their owne scholars. The
one hath the warraunt of Goddes who-
le Church, the other standeth on cur-
se and excommunication by the grauest
authority that euer was vnder God
in earthe. To be shorte, trueth: is the
Churchis dearlinge, haresy must haue
her maintenaunce abroad. This one, ho-
ly, Catholike, and Apostolike Chur-
che is it, wherunto we owe all duety
and obedience both by Goddes com-
maundement, and by the bonde of ou-
re first faith and profession. There is
no force of argument, no probability
of reason, no subtelty of wit, no depe
compase of worldely wisdom, no elo-
quence

quence of man, nor Angell, nor any other motion that can be wrought in the world, that shoulde make a man doubte of any article approued by her authority. And if thou yet feare to geue ouer thy whole sence, and thyne owne sellfe to so carefull a moother, in whom thou wast begotten in thy better birthe, compare oure Church with theirs, compare her authority and theirs, her maiesty and theirs.

Oures is that Church, that hath borne downe hethen Princies, that hath destroyed Idolatrie, that hath cōuerted all nations to Christes faith, that hath waded in bloude, that hath liued in welth, that hath bene assalted by hel, by euil lyfe, by hāresy, and yet she stādeth. Take a way all this, compare her constancy in doctrine, with their constant mutability: compare the noble army of Martyrs, the holy company of Cōfessours, the glorious trayne of so many blessed, wise, and learned Doctoures, of many thousand saintes that
euer

OF PRAYER FOR THE

euere accompany her maiesty: companions
(I say) all these with the raskall soules
diars of the contrary campe: *Vbicunq*

Mat. 24. fuerit corpus, illic cōgregabuntur & aquilae

I warraunt the, gentle reader, feare nothing, for wher so euere so honorable personage is, there is the kingly company of egles. Beholde her grace of miracles, her workes, and her wonders, her authority in discipline, her wisdom in gouernment, her æquability in al estates: and I am sure thow shalt confesse

Gene. 28. Quod dominus est in loco isto, & ego nescie-

bā. Our Lord suerly is in this place, and I was not aware therof. For Christes loue, if thowe hast folowed, or yet haue any phantasy to the seuered company, grope with owte flattery of thyselfe, the depthe of thyne owne conscience: feele whether God hath not suffered the to faule for som sin. Come into this Church, and at the same time thowe shalt be healed to thy æternal reioysing. Touche once the hemme of Christes garment, adore his fountoo-

le,

cleaue vnto the altare, and if thoue
 finde not comfort of conscience, ease
 of harte, and light of trueth, neuer cre-
 dit me more. Proue once what is *In*
orto concluso, & fonte signato, in the gar-
 den enclosed, and the wellspring so su-
 rely sealed vp. Ioyne withe the sanctes
 in heauē, with the soules in Purgatory,
 with the fathers of thy faithe in earthe,
 with al holy mē both alyue and deade.
 And thow shalt thinke thy self all rea-
 dy in heauen, to match with that hap-
 py and blessed fellowship, owte of whi-
 che, there is nether light, lyfe, nor any
 hope of saluation.

Cantic. 4.

Merueile not, that the maisters of
 diffension will not returne: whome,
 throughe pride of harte, disobedience
 to Goddes Church, and willfull with-
 standing the knowne trueth, by the he-
 uy hande of Goddes vnsercheable iud-
 gement, we see to be stricken withe
 blindnesse of minde, and exceding dar-
 kenesse of vnderstandinge. Learne to
 feare God betyme, that haste before
 thyne

OF PRAYER FOR THE

thyne eyes in these forsakers, an image
and a perfect platte of damnable despe-
ration. Mightily hath God executed
this sentēce of iudgemēt, vpon al sortes
of mē that hath withstānd the trueth.
The Iewes feeling it till this day, the
folowers of Mahomet, the Arians, and
all other hāretikes that haue forsaken
the felowship of the faithfull, and haue
left the fowntaine of lyfe, cowlde neuer
be reduced to the trueth, coulde neuer
see theyre owne misery, bicause God
hath giuen theime ouer for their with-
standing. And let not the forsakers wō-
der that I shoulde compare their case
to the misery of the Iewes, seeing S. Au-
gustine confesseth, that all hāretikes be
much more blinded then they, bicause
the Prophets speake more plainely of
the Church, which properly all hāre-
tikes doo impugne, then they doo of
Christe him self, whome the proude
Iewes doo contemne. And therefore let
vs that be Catholikes, blesse Goddes
name for euer: that he hath not taken
his

The lame
table case
of hāreti-
kes.

August. in
psal. 30,

SOVLES DEPARTED. 289

his mercye from vs : that he hathe not
dealt with vs according to oure finnes.
We haue offended surely, and haue de-
serued this plague : our Priestes haue of-
fended, our Princes haue offended, and
oure People haue offended : yet for his
own name sake he hath looked vpon vs,
and hathe kept vs withe in the howse-
hould of saluation. Glory and honoure
be to his holy name for euer more.

Amen.

FINIS.

Oo



Quoniam Liber iste Anglico Idioma
conscriptus, est lectus ab Anglis Sacra Theo-
logia peritis & mihi optime notis: qui eum
per omnia Catholicum & nationi
Anglica perutilem attestantur,
iudico expedire ut admis-
sus imprimatur.

Ita testor Cunnerus Petri de Brover-
shauen Pastor Sancti Petri Lo-
uaniensis indignus 8.

Martij. an. 1564.

Stilo Bra-

bantia.



THE ARGUMENTES

of euery Chapter of bothe
the Bookes.

(? ; ?)

Of the first Booke.



He Praeface, wherein be noted two sortes of haretikes: thone pretending vertue, thother openly professing vice. And that oure time is more troubled by this second sort. VVith a brieft note of the Authors principall intent in this Treatise. *præf. argu. fol. 9.*

That often after oure sinnes be forgiven by the sacrament of pœnaunce, there remaineth summe due of temporall pounishment, for the satisfying of goddes iustice, and som recompense of the offenses past. *cap. 1. fol. 12.*

The double and doubtfull shifts of our aduersaries pressed by this conclusion *cap. 2.*
O o 2

clufion, are remoued: and it is proued a-
gaynst one fort, that thefe foresayde
fkourgies were in dede pounifhments
for finnes remitted. And againft tho-
ther fekte, that this tráfitory paine hath
often endured in the nexte liefc. fo.29.

Cap. 3. That the praetife of Chriftes chur-
che, in the courte of binding and lou-
fing mannes finnes, dothe lieuely fett
fourthe the ordre of Goddes iuftice in
the nexte liefc, and prooue Purgatory.
fol.39.

Cap. 4. That the manyfoulde workes and
fructes of poenaunce, whiche all godly
men haue charged theime felues withe
all, for theire own finnes remitted, were
in refpect of Purgatory paines, and for-
the auoyding of goddes iudgement té-
porall as well as aternall, in the nexte
lyfe. fol.44.

Cap. 5. A brieft ioyning in reafon and argu-
ment vpon the proued groundes, withe
the

the aduersaries, for the declaration and
proufe of Purgatory. fol. 53.

That Purgatory paines doothe not ^{cap. 6.}
onely serue Goddes iustice for the poo-
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more seemely entraunce into the holy
placies: with conference of certaine tex-
tes of scripture for that purpose fol. 56.

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actes and dedes, with certaine of the fa-
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pture alleaged before. fol. 64.

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pon whose error in a matter sumwhat
apperteyninge to oure pupose, S. Au-
gustines iudgement is more largely
sought: and there with, it is declared by
testimony of diuerse holy authors, what
sinnes be chefully purged in that tempo-

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for the better vnderstanding of the do-
ctoures wordes. Wherein it is opened
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sinnes, and howe for smauler offenses:
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ry being now past the state of deser-
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the departed, at our first conuersion to
Christes faith. And that this article was
not onely confirmed by miracle amon-
gest the rest, but seuerally by signes and
woonders approued by it selfe. An that
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the Church is growne to such beauty
by the fructe of this faith. fol.210.

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bration of the blessed Sacrament and
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worlde, since Christes time, there hath
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ctise of prayiers for the deceased, their
conrary communion is compared with
the owlde vsage of Celebration: They
are ashamed of the firste originall off
theire Christian faithe, they are weery
of theire owne seruice, they are kepte
in ordre by the wisdom of the Ciuile
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That the praying for the dead was ^{cap.13.}
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